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THE

MEMOIRS

OF S. Berington

Sig^{r} *Gaudentio di Lucca*:

Taken from his Confeſſion and Examination before the Fathers of the *Inquiſition* at *Bologna* in *Italy*.

Making a Diſcovery of an unknown Country in the midſt of the vaſt Deſerts of *Africa*, as Ancient, Populous, and Civilized, as the *Chineſe*.

With an Account of their Antiquity, Origine, Religion, Cuſtoms, Polity, *&c.* and the Manner how they got firſt over thoſe vaſt Deſerts. Interſpers'd with ſeveral moſt ſurprizing and curious Incidents.

Copied from the original Manuſcript kept in St. *Mark's* Library at *Venice*: With Critical Notes of the Learned Signor *Rhedi*, late Library-Keeper of the ſaid Library.

To which is prefix'd, a Letter of the Secretary of the *Inquiſition*, to the ſame Signor *Rhedi*, giving an Account of the Manner and Cauſes of his being ſeized.

Faithfully Tranſlated from the Italian, *by* E. T. Gent.

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Utopia
Tr. R.
B511M

THE

Publiſher to the Reader.

'TIS very natural to think the Reader would willingly be appris'd of two Things relating to Theſe *Memoirs*: Firſt, how this curious Manuſcript came to Light, conſidering the dark and deep Secrecy with which all things are tranſacted in the Inquiſition. Secondly, how it came into the Tranſlator's Hands. To ſatisfy ſuch a commendable Curioſity, he is to be inform'd, That the Manuſcript was ſent by the Secretary of the Inquiſition at *Bologna* to the Learned Signor *Rhedi*, Keeper of the Library of St. *Mark* at *Venice*, his intimate Friend and Correſpondent, with the whole Account how the Author was taken up, and ſecured in the Inquiſition, as the Letter of the Secretary to the ſame Signor *Rhedi* will ſhew: Which Letter, as it gives a great many curious Particulars in the Examination of the Criminal (for he was taken up as ſuch, tho' nothing very material was prov'd againſt him; for which Reaſon, he receiv'd a more favourable Treatment than is generally believ'd to be cuſtomary in that Dreadful Tribunal) ſo it diſcovers no indirect Practices of the Inquiſition, but, on the contrary, ſhews they proceed with a great deal of Circumſpection within their Walls, tho' all things are involv'd in impenetrable Darkneſs to thoſe without. Beſide, the Succeſſion of new Popes, and, generally ſpeaking, the Change of other Officers attending it, might make them be leſs upon their Guard, as the Secretary ſeems to hint at in his Letter. Neither is there any thing that might do him any Harm, in caſe he were diſcovered; eſpecially writing to a Friend of his own Communion, and a Prieſt, as Sig. *Rhedi* was; which is likewiſe ſeen by the Letter.

As to the ſecond *Quære*, The Manuſcript came into the Publiſher's Hands, by the Means of the ſame Signor *Rhedi*, who is an Honour to his Church, Profeſſion, and Country, and one of the moſt Learned and Polite Men in the World. He is not ſo bigotted to his Religion or Profeſſion, as to ſhun the Company of the *Heretical Tramontani*, a Title the *Italians* generally give us; but loves and eſteems a Learned Man, tho' of a different Perſuaſion. One Reaſon for this may be, that he breathes a freer Air at *Venice*, than they do in the other Parts of *Italy*. The Inquiſition has nothing to do in the *Venetian* Territories. Tho' they are *Roman-Catholicks*, the State admits of no Tribunal independent of it ſelf. Beſides, as they are a Trading People, their Commerce obliges them to be civil to Perſons of all Perſuaſions, eſpecially Strangers. But of all others they ſeem to have the greateſt Reſpect for the *Engliſh*; whether it be on account of their Power at Sea, or their Frankneſs in ſpending their Money, ſo many of the *Engliſh* Nobility and Gentry travelling that Way; or from the Candour and Sincerity of our Nature, ſo oppoſite to the *Italians*, yet highly eſteem'd by them: Be that as it will, the Publiſher, who had ſeveral times made the Tour of *Italy*, was not only intimately acquainted, but had contracted a particular Friendſhip with Sig. *Rhedi*, as well on account of their mutual Inclinations for Learning and Antiquity, as for ſeveral reciprocal Obligations paſſing between them. The laſt Time he was at *Venice*, which was in Company of a Pera Perſon of the firſt Rank, who lik'd the Place as well as he did, he ſtay'd there upwards of Fifteen Months; during which Time he had the Opportunity of enjoying the Converſation of his learned Friend, with as much Liberty as if he had been of the ſame Perſuaſion. But the Preſent of a Gold Repeating Watch, with ſome other of our *Engliſh* Curioſities, ſo won his Heart, that one Day being together in the Great Library, he unlocks a little Grate where he kept his Rarities, and turning to me with a Smile, Signor *Ingleſe*, ſays he, holding a Manuſcript in his Hand, here is ſuch a Curioſity, I am ſure you never ſaw, or perhaps never heard of: 'Tis the Life of a Perſon who is now in the Inquiſition at *Bologna*, taken from his own Confeſſion before the Inquiſitors; with the Account of a Country in the Heart of the vaſt Deſerts of *Africa*, whoſe Inhabitants have lived unknown to all the World upwards of

3000 Years, and inacceſſible to all the World, but by the Way he was carried thither. The Inquiſitors are ſo far perſuaded of the Truth of it, that they have promiſed him his Liberty, if he will undertake to conduct ſome Miſſionaries the ſame way, to preach the Goſpel to a numerous People, who by his Account have the greateſt Knowledge of natural Religion and Polity of any Heathen Nation yet known, even beyond the *Chineſe.* For my own Part, I could ſcarce have believ'd it, had not the Secretary of the ſame Inquiſition, who you may be ſure, by his Poſt, is not a Man to be impos'd upon, aſſur'd me of the Truth of it: Nay, that he himſelf was preſent at his Seizure and Examination, and ſent me a Copy of his Life, which he was order'd to give in by the Inquiſitors; with the whole Account of the Occaſion and Manner of his Seizure. It ſeems he had lived ſome time in *Bologna* in quality of a Phyſician, under the Name of Signor *Gaudentio di Lucca*, which he ſays is his true Name, and confirms it by the Place of his Birth, the Names of his Parents, Time of his Captivity, *&c.* He had dropp'd ſome Words of ſeveral ſtrange Secrets he was Maſter of, with Mutterings of an unknown Nation, Religion, and Cuſtoms, quite new to the *Italian* Ears; for which reaſon the Inquiſition thought fit to ſeize him, and by Ways and Means made uſe of in that Tribunal, oblig'd him to give an Account of his whole Life, which is the moſt ſurprizing I ever read. Here is the Secretary's Letter, giving a ſuccinct Account of the whole Affair. I have added, continued he, ſome critical Remarks in proper Places, to ſhew that this Account is not ſo incredible as it may appear at firſt Sight, and that it agrees with ſome Hints left us in the Remains of ancient Hiſtory. Beſides, the Man ſtands to the Truth of it with a Stedfaſtneſs that is ſurprizing. He is a Perſon of a very handſome Preſence, well read, good Senſe, and, as it appears to the Inquiſitors (who are nice Judges) of ſeemingly good Morals. He profeſſes himſelf a zealous *Roman-Catholick*, and that he always was ſo; for which Reaſon, the Inquiſitors are civiller to him than ordinary. He gives ſuch a rational and circumſtantial Account of his Adventures, that I am of the Secretary's Opinion, as to the Truth of it. But, added he, I won't foreſtal the Satisfaction you will find in the Peruſal: So deliver'd the Manuſcript and the Secretary's Letter into the Publiſher's Hands, who running his Eyes over it for ſome time, was ſo ſtruck with the Novelty of the Thing, that he ask'd Signor *Rhedi*, whether he might not take a Copy of it. He was anſwer'd, he could not permit the Manuſcript to be taken out of the Library; nor could he, with Safety to himſelf, allow a Stranger, and of a different

Religion too, the Liberty of ſtaying ſo long in the Library by himſelf, as the Tranſcribing would take up. The Publiſher ſaid he might put what Guards upon him he pleas'd, provided he might but tranſcribe it. No, ſays he, that's inconvenient too; but I will order one of my Under-Librarians, I can confide in, to write you out an exact Copy, with the Secretary's Letter, and my own Remarks, if you think them worth your Notice; which he did moſt faithfully; generouſly commanding the Tranſcriber, at the ſame time, not to take any thing of me for his Pains. Thus this curious Manuſcript came to Hand, to the infinite Satiſfaction of the Publiſher, and he hopes it will prove no leſs to the Readers, in the Peruſal of it. The Character of Signor *Gaudentio* cannot be call'd in Queſtion; nor is the Publiſher a Perſon ſo little vers'd in the Nature and Ways of the *Italians*, as to be impos'd upon. The Tranſlation from the *Italian* is as exact as poſſible. This is the previous Account the Publiſher thought proper to give of this Affair.

N. B. Great Part of the Matters treated of in theſe *Memoirs*, being tranſacted in a *Roman-Catholick* Country, and among *Roman-Catholicks*, the Reader muſt not wonder, if they ſpeak of their Religion, as if it were the only true one in the World.

It will not be improper to admoniſh the Reader, not to diſcredit immediately ſome of the Relations contain'd in theſe *Memoirs*; but to ſuſpend his Judgment, till he has read Signor *Rhedi*'s Remarks; particularly, when he comes to the Origine and Antiquity of the People the Author ſpeaks of. The Learned will find in them ſuch a vaſt Knowledge in Hiſtory, and the moſt intricate Remains of Antiquity, as will render them very well worth their Notice. The ſame Signor *Rhedi* told the Publiſher, he had enquir'd into what happen'd at *Venice*; particularly what the Author mentions of Monſieur *Godart*, one of the moſt improbable Parts of his Adventures, and found the Whole to be juſt as he relates it.

The Publiſher is ſatisfied the Reader will be extreamly ſorry, as well as himſelf, for the Loſs of ſome Sheets belonging to the middle Part of this Hiſtory. How they came to be loſt, he cannot tell; but he ſuppoſes, by the Incivility of the Cuſtom-houſe Officers at *Marſeilles*; for they tumbled over his Effects at a very rude rate, and while he had an Eye on other Matters, they either took ſome of the looſe Sheets, or they dropp'd out in the Tumbling; that he was very much troubled, when he came to miſs them in the Courſe of the Tranſlation.

THE

MEMOIRS

OF

Sig^r *Gaudentio di Lucca.*

INTRODUCTION

To the following

MEMOIRS.

Giving an Account of the Cauſes and Manner of the Seizure of Signor GAUDENTIO DI LUCCA, and the firſt Part of his Examination: In a Letter from the Secretary of the INQUISITION to Signor RHEDI.

The *Italian* Titles of ILLUSTRISSIMO, *&c*, are left out, as not us'd in our LANGUAGE.

SIR,

THE preſent Turn of † Affairs, which fills the Heads of other People with Intrigues of State, gives me an Opportunity of returning my beſt Thanks, for the rich Preſent you were pleaſed to ſend to a Perſon who was yours before by the

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† He either means the Death of ſome Pope, or ſome extraordinary Criſis in the *Romiſh* Oeconomy.

ſtricteſt

ſtricteſt Ties of Gratitude.—The Cabinet, with the other Curioſities, came ſafe to Hand, and ſhew, that whoever is ſo happy, as to oblige Signor *Rhedi*, ſows a Seed which returns a Hundred-fold.—The Poverty of our * Profeſſion, hinders me from being capable of making a ſuitable Return for your magnificent Preſent; but nothing ought to take from me the Deſire of expreſſing my Acknowledgments. In Teſtimony of it, and to ſhew that Poverty itſelf may be grateful, I ſend you by the Bearer, the Account of a Man, whoſe Life has fill'd our Inquiſitors with Wonder and Aſtoniſhment. He has been in the Inquiſition at this Place about Two Years: We have employed all our Engines to find out the Truth of what he is, and can find nothing material againſt him, unleſs it be the unheard of Account he gives of himſelf. Our firſt Inquiſitor has obliged him to write his own Life, with all the Particulars, as ſuccinctly as poſſible, adding Threats withal, that if we find him in a falſe Story, it ſhall be worſe for him. He tells us ſtrange Stories of one of the moſt beautiful Countries in the World, in the very Heart of the vaſt Deſarts of *Africa*, inacceſſible to all the

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[*] The Secretary was a *Dominican Fryer*; the *Dominicans* being Maſters of the *Inquiſition*.

World but by one Way, which ſeems as extraordinary as the Country it leads to. As you are a Perſon of univerſal Knowledge in Antiquity, and an Admirer of Curioſities of this Nature, I ſend you a Copy of the Manuſcript to have your Opinion of it; and to give you as clear a Notion of the Man as I can, you muſt know that about three Years before he was taken up by the *Inquiſition*, he took a neat Houſe at *Bologna* in Quality of a Phyſician, paſſing thro' ſome ſlight Examination for Form ſake, and paying his Fees as is cuſtomary with Strangers. His Name, as he ſays, is *Gaudentio di Lucca* *, originally of *Lucca*, but born in *Raguſa* †; he is a tall handſome clean-built Man, as you ſhall ſee in a Thouſand, of a very Polite Addreſs, and ſomething very engaging in his Aſpect, as beſpeaks your Favour at firſt Sight. He ſeems to be near Fifty; he is a Man of good Senſe and fine Diſcourſe, tho' his Accent is not pure *Italian*, becauſe, as he ſays, of his living ſo long in Foreign Countries. He ſpeaks almoſt all the Oriental Languages, and has a very competent ſhare of other Parts of Learning, as well as that of his Profeſſion. We ſent to *Raguſa* and *Lucca* to enquire about him, but could not get the leaſt Information of his being known in thoſe Places. The reaſon of which he has given in his Life, as you will ſee; only at *Raguſa*, ſome People remember'd there had been a Merchant of that Name, about five and twenty or thirty Years ago, who was either loſt, or taken by Pirates, and never heard of more.

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* A little Repulick in *Italy*.

† A Republick in *Dalmatia*, and Tributary to the *Turks*.

The Inquiſition, as you know, Sir, has Eyes every where, eſpecially on Strangers; we kept an Eye upon him from his firſt ſetling at *Bologna:* But as we proceed with Juſtice as well as Caution, we could not diſcover any ſufficient reaſon to take him up. His Life was as regular as that of others of his Profeſſion, which he did not follow very cloſely, but only for Form ſake, being chiefly conſulted at his own Houſe, on Account of ſome extraordinary Secrets he pretended to be Maſter of, without making any Viſits but to Ladies with whom he grew in prodigious Requeſt. They ſaid he had a Sweetneſs and Eaſe in Converſation, that was almoſt bewitching. This unaccountable Fondneſs of the Ladies gave us the firſt Suſpicion, leſt he ſhould inſtill ſome ill Notions into that Sex ſo credulous where they are fond, and ſo incredulous where they diſlike. He profeſſed himſelf a *Roman Catholick*; ſeem'd to have a competent Knowledge, and even Veneration, conſidering he was a Phyſician, for our Holy Myſteries: So we had nothing againſt him on that Account. We could not find that he wanted for Money, though he lived rather genteely than magnificently: We found on ſeveral Occaſions, that Money, the Idol of other People, was the leaſt of his Care; and that he had ſome ſecret Springs we could not fathom. His Houſe was but decently though compleatly furniſh'd for one of his Rank; he kept two Servants in Livery and a Valet de Chambre; who being of this Town, knew no more of him than we did. There was an elderly Lady we thought had been his Wife, but it prov'd ſhe was not; a Foreigner for whom he ſeem'd to have a great Reſpect, and her Maid a Foreigner alſo; and an elderly Maid-ſervant of the Town. We have them all ſecur'd in the Inquiſition, tho' he does not know it. She has the remains of a wonderful fine Face, and an Air of Quality; ſhe ſpeaks a broken *Italian*, ſo that we can get very little out of her, but what agrees with his Account. I am confident you will rather be pleas'd with theſe particulars than think them tedious. There is ſomething ſo extraordinary in the Man, I ought not to omit the leaſt Circumſtance; we had ſeveral Conſultations about him in our Inquiſition, as well as our *Leiger*

Intelligences, but could diſcover nothing of Moment; we examin'd what Correſpondents he had from other Parts, and order'd the Poſtmaſter to ſend us all his Letters, which we could eaſily open, and ſeal up again with the greateſt Nicety, but we could not find any he had, except one about a moderate Rent of Four Thouſand Crowns in the Bank of *Genoa*; and two from a Lady of your City of (*Venice*) whom we diſcover'd to be a celebrated Curtezan, who ſubſcribes herſelf *Favilla*. We find by her laſt Letter, that he had given her very good Advice, and perſuaded her to become a Penitent; you'll oblige us if you will enquire what ſhe is. Amorous Intrigues not falling under our Cognizance, we let him alone for ſome time, having a Perſon under our Examination on Suſpicion of being a *Jew* in Maſquerade, and a Spy from the Grand Signor, which kept us employ'd for ſome time. Beſides, the good Advice he gave the Curtezan, and he being paſt his Prime, made us leſs ſuſpicious of the Ladies; we ſuppos'd they had Recourſe to him on Account of ſome Female Infirmities. Tho' the young Ladies were moſt fond of him, his Behaviour to them was more an endearing Sweetneſs and Courteſy, than Love, with very little Signs, at leaſt he had the Addreſs to conceal them, of more Kindneſs for one than another. In fine, Perſons of the beſt Rank, of both Sexes, began to have a prodigious liking for his Company; he ſtole upon them inſenſibly. As he increas'd in this good Opinion, he open'd himſelf with greater Freedom; he made no ſhew at all at firſt, more than a fine Preſence and a polite Addreſs: But after further Acquaintance, they diſcover'd he was maſter of moſt Sciences, and ſhew'd a ſuperior Genius in any thing they could diſcourſe of. We employ'd proper Perſons to inſinuate themſelves into his good Liking, and conſult him as a Friend on ſeveral nice Points; but he had ſuch a Preſence of Mind, yet appear'd ſo unconſtrain'd in his Diſcourſe, that they own'd themſelves Novices in Compariſon to him. If they talk'd of Politicks, he ſaid very judiciouſly, it was not for Men of his Rank, to meddle with Affairs of State, or examine what Perſons did in the Cabinet. If of Religion, he ſeem'd to underſtand it very well for one of his Profeſſion, that nothing came from him but what was conſonant to the Catholick Faith; expreſſing on all Occaſions a great Deference for the Authority of the Church. But ſtill the more Sagacious were perſwaded ſomething more than ordinary lay hid under that ſpecious Cover. At length talking one Day with ſome of our Spies about the Cuſtoms of Foreign Countries, he ſaid, he had met with a Nation in one of the remoteſt Parts of the World, who, tho' they were *Heathens*, had more Knowledge of the Law of Nature and common Morality, than the moſt civiliz'd *Chriſtians*. This was immediately carried to us, and explain'd as a Reflection on the *Chriſtian* Religion. Another Time, as he had a great Knowledge in Philoſophy, he dropt ſome Words as if he had ſome Skill in judiciary Aſtrology; which you know, Sir, is a Capital Crime with us. We were as good as reſolv'd to ſeize him, when we were determin'd to it by the following Accident. Two of the moſt beautiful Women in all *Bologna* had fallen in Love with him, either on Account of the Handſomeneſs of his Perſon, or by a Whimſicalneſs peculiar to ſome Women, becauſe he was a Stranger, or thinking he might keep their Secrets better under the Cloak of being a Phyſician; or in fine, drawn in by ſome Love Potion, or other, we can't tell; but the Matter grew to ſuch a Height, that on his ſhewing more Favour to one than the other, our Women being moſt violent in their Jealouſy as well as Love, the other to be revenged, ſaid he had bewitch'd her; which ſhe was ſure of, for that, ſince the very firſt time ſhe ſaw him, ſhe thought there was ſomething more in him, than ever ſhe ſaw in any Man in her Life. Beſide, ſhe ſaid, ſhe had often found him drawing Circles and Figures on Paper, which to her look'd like Conjuration. Her Friends immediately inform'd our Fathers of it; ſo we reſolv'd to ſeize him, if it were but to find out his Secrets, and ſee what the Man was. There was another Reaſon induced us to it, which the World will hardly believe, tho' it is Matter of Fact: That is, we were afraid, the Man would be Aſſaſſinated by ſome ſecret Means or other, for being ſo great with our Ladies; ſo, to ſave his Life, and not loſe the Diſcoveries we expect from him, it was determin'd he ſhould be ſeiz'd immediately. Accordingly, I was deputed with three Under-Officers, to do the Buſineſs, but with all the Caution and Secreſy uſual in ſuch Caſes. It was done about Midnight, when we had watch'd one of the two Ladies that he favour'd moſt, into his Houſe. We went in a cloſe Coach, and myſelf and one of the Officers ſtopping at the Door, as ſoon as the Servant open'd it, ſtepp'd in, telling him what we were, and charging him at his Peril not to make the leaſt Noiſe. The Servants being *Italians*, and knowing the Conſequence of the leaſt Reſiſtance, ſtood as mute as Fiſhes. We immediately went into the Inner Parlour, and contrary to our Expectation, found our Gentleman, the young Lady with her Governante, and the elderly Lady that belong'd to him, ſitting very decently at an elegant Collation of Fruits and Sweetmeats, brought as we ſuppos'd by the fair Lady as a Preſent. At our firſt Appearance, he ſeem'd more ſurpriz'd than terrified; as we make no Ceremonies in thoſe Caſes, we told him our Errand, and commanded him to come along with us without the leaſt Reſiſtance, or elſe it ſhould be worſe for him. Then we turn'd to the young Lady, whoſe Friends and Perſon we knew, and told her we wonder'd to find her in ſuch Company, at ſuch unſeaſonable Hours; but on Account of her Friends, would not meddle with her, but bid her for her own Sake, as ſhe tender'd her Life and Honour, never to take the leaſt Notice of the Affair. She trembling, and ready to faint away, after ſome Heſitation, was able to ſay, that ſhe was come to conſult about her Health; that ſhe brought her Governante along with her to take off all Suſpicion, and as ſhe was Miſtreſs of herſelf and Fortune, it was not unuſual for Perſons of her Rank to be out at that Time, conſidering the Heat of the Seaſon. She had ſcarce pronounc'd theſe Words, when ſhe fell directly into a Swoon. Her Governante having Things proper for ſuch Occaſions, reviv'd viv'd and comforted her as well as ſhe could. But when we were going to take the Gentleman along with us, the elderly Lady, to whom we ſuppoſe he had told his Misfortune, inſtead of falling into Fits, flew at us like a Tigreſs, with a Fury I never ſaw in any Human Creature in my Life; tearing at us with her Nails and Teeth, as if ſhe had been in the moſt raging Madneſs. We, not accuſtomed to Reſiſtance, conſidering our Character and Cloth, and ſhe a Woman, were almoſt motionleſs, when the Servants at the Noiſe came up, we commanded them in the Name of the *Inquiſition* to ſeize her: The Gentleman interpos'd in our Favour, ſaying ſome Words to her in an unknown Language, which he aſſur'd us, was to beg her to be pacified, as ſhe tendred his Life as well her own; then the violence of her Paſſion turn'd another way, and threw her into the ſtrongeſt Convulſions I ever ſaw. By this Time the other two Officers were come up, wondring at our Delay, and to find Reſiſtance againſt the Officers of the Inquiſition. The Gentleman, with a becoming Submiſſion, rather than Fear, yielded himſelf a Priſoner, and begg'd us to pardon the ſudden Tranſports of a Perſon unacquainted with our Cuſtoms, whoſe Life in ſome manner depended on his. That ſhe was a *Perſian*

Lady of Quality, brought into this Country by great Miſfortunes, who had once ſav'd his Life, as he had been afterwards Inſtrumental in ſaving hers. That ſhe was diſpos'd to turn *Chriſtian*, with Intention after ſome time to end her Days in a Convent. That for his own Part, relying on his Innocence, he readily ſubmitted to our Authority, and offer'd himſelf to be carried wherever we pleas'd; he utter'd all this with an Air of Conſtancy that was ſurprizing. We immediately took him into the Coach, leaving two of the Officers with the elderly Lady, and commanding them and the Gentleman's Servants not to ſtir out of the Room till further Orders. As ſoon as we arriv'd at the *Inquiſition*, we lodg'd him in a handſome ſtrong Room; not ſo much like a Criminal, as like a Perſon for whom we had ſome Reſpect. There we left him to his own Thoughts, and return'd to his Houſe to ſeize the elderly Lady and his Papers. Having diſmiſs'd the young Lady and her Governante before, I forgot to tell you, that Signor *Gaudentio*, by our Permiſſion, had ſpoke to her coming out of her Fits in *Italian* (for we would not let him ſpeak to her in the unknown Language, for fear of a Combination) and with much Pains made her underſtand, that he begg'd her by all that was dear, to ſubmit to whatever we ſhould enjoin her; aſſuring her by that Means all would be well for her Safety and his own, which laſt Words ſeem'd to give ſome calm to her tempeſtuous Spirits. You may believe, Sir, we were much ſurpriz'd at the Novelty of the Thing, and the Account he gave of her Quality. But often meeting with falſe Stories in our Employment, that did not hinder us from doing our Duty. So I took her by the Hand with a great deal of Reſpect, and put her into the Coach between myſelf and my Companion; not without Apprehenſions of ſome extravagant Follies, conſidering the violence of her Temper. But ſhe continued pretty ſedate, only ſeem'd to be overwhelm'd with Grief; we brought her to the *Inquiſition*, and lodg'd her in a very handſome Apartment ſeparate from the Convent, on Account of her Sex; with two Waiting Women to attend her with all Reſpect, till we were better appriz'd of the Truth of her Quality. This oblig'd me to take another Journey to *Signor Gaudentio*'s Houſe, to ſecure his Papers, with whatever elſe might contribute to further our Diſcovery. I found all Things in the ſame Order I left them; but being extreamly fatigued, I ſat down to the elegant Collation that was left, and after a ſmall Repaſt, went to Bed in his Houſe, to have the Morning before us for ſecuring his Effects. I ſeal'd up all the Papers I could find, to examine them at more Leiſure, took an Inventory of all the Moveables, that they might be reſtor'd to him in Caſe he were found Innocent; and ſent for a proper Officer to remain in the Houſe, who was to be reſponſible for every Thing. There were two little Cabinets of curious Workmanſhip; one of them, as it appear'd, belong'd to him, the other to the ſtrange Lady; but being full of intricate Drawers or Tills, we took them both along with us. Theſe and the Papers we deliver'd to the Head Inquiſitors, not being willing to proceed in either of their Examinations, till we had got all the Light we could, to find out the Truth, for that was all our Aim; then we could tell what Courſe to take with them. We plac'd two cunning Lay-Brothers, in the Nature of Servants for *Signor Gaudentio*, who were to inſinuate themſelves into his Favour by their kind Offices, compaſſionating his Misfortunes, and adviſing him to diſcover the whole Truth, in the Account of his Life, Quality, Profeſſion, Opinions, and in fine, whatever Articles he was to be interrogated on, to confeſs ingenuouſly what he knew: That that was the only way to find Favour at the Hands of the Inquiſitors; that they pardon'd almoſt all

Faults on a ſincere Confeſſion, and an Aſſurance of Amendment. I viſited him myſelf ſeveral Times before his Examination, and gave him the ſame Advice and Aſſurance; he promis'd me faithfully he would, and ſeem'd ſo ſteady and confirm'd in his own Innocence, with ſuch an agreeable, yet ſincere way in his Diſcourſe, as really ſurpriz'd me, and caus'd me already to be prejudiced in his Favour; adding with a Smile, that the Hiſtory of his Life would adminiſter more cauſe of Wonder than Indignation.——Not to be too particular, the Chief of the Inquiſition, with myſelf along with them, ſet to the Scrutiny of his Papers, we examin'd them with all the Care imaginable, but could find nothing to ground any material Accuſation, except ſome Imperfect Memoirs of the Cuſtoms of a Country and People unheard of to us, and I believe to all the World beſide, with ſome odd Characters, or Words, which had no Affinity with any Language or Characters we ever ſaw. We diſcover'd he had a great Knowledge in Natural Philoſophy, with ſome Remarks that were very curious. There was a rough Draught of a Map of a Country, with Towns, Rivers, Lakes, *&c.* but no Climate mark'd down. In ſhort, all his Papers contain'd nothing but ſome ſmall Sketches of Philoſophy and Phyſick, with ſome Pieces of Poetry of an uncommon Taſte. Neither could we find any Footſteps of Judiciary Aſtrology, or Calculations of Nativities, of which we had the greateſt Suſpicion; only a Pair of Globes, a Set of Mathematical Inſtruments, Charts of Navigation, Forms of unknown Trees and Plants, and ſuch like Things, as all Gentlemen who delight in Travelling are curious to have. There were indeed ſome Lines, Circles, Segments of Circles, which we ſuppos'd the informing Lady meant; but look'd like an Attempt to find out the Longitude, rather than any Magical Schemes.——His Books were of the ſame Nature; nothing of Hereſy that we could ſee, but ſuch as belong'd to a Man of Learning. There were ſeveral common Books of Devotion, ſuch as are approv'd by our Church, and ſeem'd pretty well us'd; by which we judg'd him to be really a *Roman Catholick*, and a Perſon of no bad Morals. But as nothing looks ſo like an honeſt Man as a Knave, this did not take away all our Suſpicion.——When we came to open the Cabinets, in the firſt of them, which belong'd to him, we found in one of the Drawers about four Hundred and fifty *Roman* Crowns, with other ſmall Money, and ſome Foreign Coin along with it, as *Turkiſh* Sequins, and ſome we knew nothing of. The Sum not being very extraordinary, we could conclude nothing from thence. In another Drawer we found ſeveral Precious Stones, ſome Set, ſome Unſet, of a very great Value, ſo far from being Counterfeit, that we never ſaw any ſo brilliant. Beſides, ſeveral Pieces of Native Gold, of ſuch Fineneſs, as nothing with us can come up to it. In a Third, we found a ſmall Heap of Medals moſt of Gold, but of an unknown Stamp and Antiquity. There were Outlandiſh Stones of odd Figures enough, which to others might look like Taliſmans, but we took them for ſome out-of-the-way Curioſities. In a private Drawer in the Center of the Cabinet, there was ſomething wrapt up in a Piece of Green Silk of wonderful Fineneſs, all embroider'd with Hearts and Hands join'd together, wrought in Gold with prodigious Art, and intermix'd with different Flowers, unknown in our Part of the World; in the midſt of it was an Azure Stone, as large as the Palm of one's Hand, ſet round with Rubies of very great Value, on which was moſt artfully painted in Miniature, a Woman at length, holding a little Boy in her left Hand, the moſt beautiful Creature that ever Eyes beheld; clad likewiſe in Green Silk ſpangled with Golden Suns; their Complexion was ſomething darker than that of our

Italian Ladies; but the Features eſpecially the Woman's, ſo uncommonly beautiful as if ſhe had been of another Species, and under was engrav'd with a Diamond in a Modern Hand, *Queſto ſolo*. You may beſure, Sir, this rais'd our Ideas of the Man; at firſt we thought he had the Secret of the Philoſopher's Stone: But in all his Inventory we could find no Implements of that Art. Then we thought he muſt have been ſome famous Pirate; or one who had robb'd the Cabinet of ſome Great Prince, and come to live at *Bologna* in that private Manner, under the diſguiſe of a Phyſician. But having been three Years in the Town, if it had been any *European* Prince, the World would have had an Account of it before now: So we concluded that either what he ſaid of that unknown Country was true, or that he had robb'd ſome of the *Eaſtern* Princes, and got off clear with his Prize. But the Picture of the Woman made us incline to think, he had married ſome Outlandiſh Queen, and on her Death had retir'd with his Effects. The reſt of the Drawers were full of Natural Curioſities of Foreign Plants, Roots, Bones of Animals, Birds, Inſects, *&c.* from whence very likely he took his Phyſical Secrets. The other Cabinet which belong'd to the elderly Lady was very Rich, but nothing nigh the firſt; there were a great many ſmall Jewels, and ſome very fine Pearls, with Bracelets, Pendants, and other curious Ornaments belonging to Women; and a little Picture of a very handſome Man about Thirty, nothing like our Gentleman, in a Warlike Dreſs, with a *Turkiſh* Scymitar by his Side. By his Mein he ſeem'd to be a Man of Note, but we could find nothing that could give us any Inſight what they were: So that we were at a Loſs with all our Sagacity what to think of the matter, or to find any juſt Cauſe to keep them in the *Inquiſition*: For tho' we don't diſcover our Motives to other People, we never proceed againſt any one but on very ſtrong Suſpicions. On which Account we were reſolv'd to make his Confinement as eaſy as poſſible, till we could ſee further into the Affair. We had thoughts of examining the Woman firſt, to get what we could from her for his Interrogatories; but ſhe not underſtanding *Italian* enough, we ſent to *Venice* with our accuſtom'd Privacy, for ſome of your People, that trade to the *Levant*, to be our Interpreters. In the mean Time we reſolv'd to try what we could get out of him by his own Confeſſion; ſo we ſent for him before us. He came into the Room with a modeſt Unconcernedneſs, that rather argued Wonder than Apprehenſion: We had the Cabinet and Jewels all before us; ſhew'd them to him all together, with the Inventory of his Goods, aſſuring him they ſhould be forth-coming, in Caſe we were appriz'd of his Innocence; but withal adviſing him, as well as commanding him to confeſs the Truth, and then not a Hair of his Head ſhould be touch'd. But if ever we caught him in a falſe Story, all ſhould be confiſcated, and he never ſee Sun or Moon more. He aſſur'd us with great Reſpect, he would own the Truth to every Thing we ſhould interrogate him about, in an Accent that would have perſuaded any one of his Sincerity, humbly deſiring to know what Accuſations we had againſt him. We anſwer'd, That was not the Method of the *Inquiſition*; but that he ſhould anſwer directly to our Interrogatories. As the Holy Office chiefly concerns itſelf about Religion, we ask'd him firſt, what Religion he was of. The Reaſon of this was, becauſe, tho' he profeſs'd himſelf a *Roman Catholick*, we were to keep up the Forms: Neither did we know but that he might be ſome *Jew* or *Turkiſh* Spy in Maſquerade: Then his Name; Place of his Birth; where he was Educated; how he came by thoſe Jewels; what was the Occaſion of his ſetling at *Bologna*; who that elderly Lady was; in fine, every Thing in General and Particular, we could think of at firſt, the better to compare his Anſwers afterwards. He told us he was a *Roman Catholick* bred and born; always profeſs'd himſelf ſuch; and in that Faith would live and die, let what will happen to him. He explain'd himſelf on the chief Heads, to ſhew that he was well inſtructed in his Religion: He appeal'd to all the Enquiries we could make, whether he had not behav'd as a *Roman Catholick* on all Occaſions, naming a *Capuchin* in the Town, who was his Father Confeſſor; to whom, he ſaid, he gave leave to declare all he knew on that Head. As to his Name, he ſaid, his true Name was *Gaudentio di Lucca*, tho' born at *Raguſa*. That his Father was a Merchant trading to the *Levant*; which Employment he deſign'd to follow himſelf; but in his firſt Voyage was taken by an *Algerine* Pirate, who carried him a Slave to *Grand Cairo*, and ſold him to a Merchant, of what Country no-body knew, which Merchant took him along with him, thro' the vaſt Deſarts of *Africa*, by a Way he would deſcribe to us if we requir'd it, till he came to a Country, perhaps, the moſt Civiliz'd and Polite in the whole Univerſe. In that Country he liv'd near Five and Twenty Years, till on the Death of his Wife, and his only ſurviving Son, whoſe Pictures were in that Cabinet; the melancholly Diſaſter made him induce his Father-in-law, who was the Merchant that had firſt bought him, to take another Journey to *Grand Cairo,* from whence he might be able to return to his Native Country. This the Merchant, (for he paſs'd for ſuch, tho' he was a great Ruler in his own Country) comply'd with: But happening to come thither when the Plague rag'd in the City; his Father-in-law and ſeveral of his Attendants dy'd of it; leaving him Heir to moſt of his Effects, and part of the Jewels we ſaw before us. That being now entirely at Liberty, he return'd in a *French* Ship trading from *Marſeilles* to the *Levant*, the Maſter's Name was *François Xavier Godart*, who by Agreement was to Land him at *Venice*; but touching at *Candy*, they accidentally ſav'd the Life of that elderly Lady, and brought her off along with them, for which they were purſued by two *Turkiſh* Veſſels, and carried Priſoners to *Conſtantinople*, but releas'd by the Order of the Sultaneſs Mother. That Monſieur *Godart* was well known at *Venice*; particularly by Signor *Corridani* an eminent Merchant there, who could aſſure us of the Truth of what he ſaid. That in fine, having ſtaid ſome Time at *Venice*, to ſee the Curioſities and the Carnival, an Affair relating to the young Lady we ſaw with him, when he was ſeiz'd; and the Love he had for Learning, *Bologna* being a famous Univerſity, induc'd him to ſettle there, where he preſum'd we had been very well inform'd of his Behaviour ever ſince. This, ſaid he, is the moſt ſuccinct Account I can give to your Reverences, on the Interrogatories you have propos'd to me; tho' my Life has been chequer'd with ſuch a Variety of Incidents, as would take a great deal of Time to deſcend to Particulars. We look'd at one another with ſome ſurprize at this ſtrange Account, which he deliver'd with ſuch an Air of Steadineſs, as ſcarce left any room to doubt of the Truth of it. However, our Superior turn'd to him, and ſaid, Signor *Gaudentio*, we neither believe, or disbelieve, what you tell us; as we condemn no Man without a full Conviction of his Crime, ſo we are not to be impos'd upon, by the Accounts People may give of themſelves; what is here before us, ſhews there is ſomething extraordinary in the Caſe. If we find you to be an Impoſtor, you ſhall ſuffer as ſuch; in the mean Time, till we can be better inform'd, we enjoin you to give in your whole Life, with all Occurrences, except your private Sins, if you have any, in Writing; which you ſhall read to us, and be croſs-examin'd, as we think proper. It will concern you therefore to be very exact, for nothing will paſs here but Innocence, or a ſincere Repentance.

This, Sir, is the Manuſcript I ſend you, given in by himſelf as order'd; with the Inquiſitors Interrogatories as we examin'd it, Article by Article. Which Interrogatories, I have inſerted as they were propos'd, with a further Account at the End, for the better clearing of the whole. We beg you to inform yourſelf of the Facts, which his Memoirs ſay happen'd to him at *Venice*, particularly, about Monſieur *Godart*. Beſides, Sir, you that can trace all the Branches of Antient Hiſtory to the Fountain Head, are able to form a better Judgment of the probability of his Relation. He is ſtill in the Inquiſition, and offers himſelf to conduct ſome of our Miſſionaries, to preach the Goſpel to thoſe unknown People. The Length of this only gives me leave to aſſure you, that I am with the greateſt Eſteem imaginable,

Sir, &c.

Bologna,
July, 20. 1721.

F. Aliſio de St. Ivorio.

THE MEMOIRS OF Sigr. *Gaudentio di Lucca.*

I SHOULD be inſenſible Reverend Fathers, if I were not highly concern'd to find myſelf under any Accuſation before this Holy Tribunal, which I revere with all the Powers of my Soul: But, particularly, if your Reverences ſhould harbour any ſiniſter Opinion of my Religion; for I was born and bred up in the Boſom of the moſt Holy Catholick Church, as well as my Parents before me; and in the Defence of which, my Anceſtors ſpent part of their Blood againſt the Infidels, and Enemies of our Faith; and for which

Faith I am ready to lay down my Life. But I am as yet a Stranger to your Reverences, and on ſeveral Accounts may be liable to Suſpicion. Wherefore, I blame not the Juſtice of your Proceeding, but rather extol your Goodneſs in allowing me the Liberty to clear myſelf, by a true and ſincere Declaration of my whole Life, wherein I own, have happen'd ſeveral aſtoniſhing and almoſt incredible Occurences; all which I ſhall lay before your Reverences, according to the Commands impos'd on me, with the utmoſt Candour and Sincerity.

My Name is *Gaudentio di Lucca*, I was ſo call'd, becauſe my Anceſtors were ſaid to be originally of that Place. Tho' they had been ſettled for ſome Time at *Raguſa*, where I was born; both which Places are not ſo far off, but they may be very well known to your Reverences. My Father's Name was *Gaſparino di Lucca*, heretofore, a Merchant of ſome Note in thoſe Parts; my Mother was a *Corſican* Lady, reported to be deſcended from thoſe who had been the chief Perſonages in that Iſland. My Grandfather was likewiſe a Merchant: But, my Great Grandfather, *Bernardino di Lucca*, was a Soldier, and Captain of the great *Venerio's* own Galley, (1) who was General for the *Venetians*,

tians, in the famous Battle of *Lepanto* againſt the *Turks*. We had a Tradition in our Family, that he was *Venerio's* Son by a *Grecian* Lady of great Quality, ſome ſay deſcended from the *Paleologi*, who had been Emperors of *Conſtantinople*. But ſhe dying in Childbed, and they having been only privately married, *Venerio* bred him up as the Son of a Friend of his who was kill'd in the Wars. That famous Battle in which the *Chriſtians*, and *Venerio* got ſo great Renown againſt the *Turks*, inſtead of raiſing my great Grandfather's Fortune, was the Occaſion of his retiring from the Wars, and turning Merchant. The Reaſon was this, *Venerio* the *Venetian* Admiral, had caus'd a *Spaniſh* Captain to be hung up at the Yard-Arm for Mutiny; (2) which ſevere Diſcipline ſo diſpleas'd *Don John* of *Auſtria*, *Generaliſſimo* of the whole Fleet; that after the Battle, the *Venetians*, to appeaſe *Don John*, and not to be depriv'd of the Succours of the *Spaniards* againſt the *Turks*, were forc'd to ſacrifice *Venerio's* Honour to the Reſentment of the *Spaniards*, and put him out of Commiſſion. (3) After this Diſgrace, *Venerio* retir'd; and my Great Grandfather, whoſe Fortune depended on his, having been bred up to the Sea, turn'd Merchant, or rather Privateer againſt the *Moors*;

Moors; and with the Knights of *Malta*, not only did great Service againſt them, but made a conſiderable Fortune in the World.

Remarks of Signor *Rhedi*.

(1) THIS part of the Account is certainly true; there was ſuch a Captain in the Liſt of the Officers in that famous Battle.

(2) 'Tis likewiſe true, that there was ſuch a Quarrel between *Don John* of *Auſtria*, the Generaliſſimo, and *Venerio* Admiral of the *Venetian* Gallies; which had like to have put the whole *Chriſtian* Fleet at Variance together, before the Battle, and ruin'd the Hopes of all *Chriſtendom*. The Occaſion was, as he relates it; *Don John* as Generaliſſimo, viewing the whole Fleet before the Fight, and finding the *Venetian* Gallies too thinly mann'd, order'd four Thouſand *Spaniards* to be put on Board the ſaid Gallies. But one *Mutio Tortona*, a *Spaniſh* Captain, proving Mutinous, after a great many injurious Words, came to Blows with the Captain of the *Venetian* Galley where he was; upon which the whole Fleet fell to't. *Venerio* hearing the Uproar, ſent his own Captain to ſee what was the Matter; but the proud *Spaniards* treated him no better than they did the reſt; ſo that *Venerio* himſelf was forc'd to come to appeaſe them; but ſeeing the *Spaniſh* Captain perſiſt in his mutinous Temper, and the Affront he had put upon his Captain, who was reported to be his Son, order'd *Tortona* and his Antient to be hung at the Yard-Arm. At this all the *Spaniards* in the Fleet were up in Arms, and threaten'd to cut the *Venetians* to pieces, but by the Interpoſition of the other Generals, the Matter was made up till after the Fight: When *Venerio*, who had behav'd with incomparable Valour, and according to *Don John*'s own Confeſſion, was the chief Occaſion of the Victory; to appeaſe the haughty *Spaniard*, had his Commiſſion taken from him, and was recall'd by the Senate.

(3) It was *Fuſcarini*, who was made General of the *Venetians* in *Venerio*'s Stead.

Every one who is the leaſt acquainted with Hiſtory, knows that the Battle of *Lepanto* was the greateſt Sea-fight that ever was fought between the *Chriſtians* and *Turks*; and the Victory on the *Chriſtians* Side the moſt ſignal. The *Spaniſh* Gallies were commanded by *Don John* of *Auſtria*, Generaliſſimo: The *Pope*'s Gallies, by the famous *Colonna*: The *Genoeſes* by old *Dorio*, who had gain'd ſo much Renown againſt the *Turks* and *French*, under *Charles* V. The *Venetians* by the great *Venerio*, one of the braveſt Soldiers of his Time. *Haly* the *Turk*, Great Baſſa of the Sea, was ſlain, and almoſt all the *Turkiſh* commanding Officers kill'd or taken. Among the Priſoners, were *Haly*'s two Sons, Nephews to the Grand Signor. Of the common Soldiers of the *Turks*, were ſlain Two and Thirty Thouſand: A Hundred and Forty-one of the Enemies Gallies were taken, Forty ſunk or burnt, of Galliots and other ſmall Veſſels were taken about Sixty. *Vide* The *Turkiſh* Hiſtory, and other Accounts of this famous Battle, and the whole Affair as is there related. The Battle was fought on the 7th of *October*, 1571.

Continuation of the MEMOIRS.

BUT, to return to myſelf, my Father having a plentiful Fortune, took particulare Care of the Education of his Children; he had only two Sons, of whom I was the youngeſt, and a Daughter who died young. Finding I had a great Inclination to Learning, he promoted it, by providing me with the beſt Maſters, till I I was fit to go the Univerſity. The Knowledge of Languages, being of great Uſe as well as Ornament to young Gentlemen, he himſelf, by way of Recreation, taught me that mix'd Language call'd *Lingua Franca*, ſo neceſſary in *Eaſtern*

Countries: It is made up of *Italian*, *Turkiſh*, *Perſian*, and *Arabian*, or rather a Jargon of all Languages together. He ſcarce ever ſpoke to us but in that Language, ſaying we might learn *Latin* from our Maſters, and our Mother-Tongue from our Play-fellows. The ſame Reaſon induc'd him to ſend me to the famous Univerſity of *Paris* to learn *French*, at the ſame time with my other Studies. I liv'd in the College *des Quatre Nations*, and maintain'd my Theſes of Univerſal Philoſophy under the celebrated Monſieur *Du Hamel*, who was one of the firſt in the Univerſity, who decry'd *Ariſtotle*'s Philoſophy, and lean'd towards the Opinions of *Deſcartes*.

Secretary. Here the Inquiſitors mutter'd a little, fearing he was inclin'd to the *Copernican* Syſtem, which has been condemn'd at *Rome*. But, ſince it regarded Philoſophical Matters only, they paſs'd it over.

I was entring into my nineteenth Year, and had ſome Thoughts of taking to the Church; when my Brother wrote me the melancholly Account of my Father and Mother's Death, and the unfortunate Occaſion of it; which in ſhort was, That having loſt his richeſt Ship with all his Effects by Pirates, and his chief Factor at *Smyrna* being gone off, his other Correſpondents came upon him thick; he was not in a Condition to anſwer their Calls, which threw him and my Mother into ſo deep a Melancholy, that it broke their Hearts, dying in three Weeks one after the other. My Brother told me he was not able to maintain me at the Univerſity, as I had been; but acquainted me, he had made a ſhift to rig out a ſmall Veſſel, wherein he had put his All; and invited me to join the ſmall Portion that fell to my Share along with him, with which, he ſaid, we could make a pretty good Bottom; and ſo retrieve the ſhatter'd Fortune of our Family. Not to be too prolix, I follow'd his Advice; he ſold his Houſe and Gardens to pay his Father's Creditors, and put what was left, together with my little Stock into that unfortunate Bottom. We ſet ſail from *Raguſa*, the 3d of *March*, *Anno Dom.* 1688, very inauſpiciouſly for my dear Brother, as will appear by the Sequel. We call'd in at *Smyrna*, to ſee if we could hear any Thing of my Father's Factor. We were told he was turn'd *Turk*, and was gone off to ſettle at *Conſtantinople*, very magnificently dreſs'd up in borrow'd Feathers. However, we pick'd up ſomething of ſome honeſt *Chriſtian* Merchants, with whom he had lodg'd ſome of his Effects. This encourag'd us to go on for

Cyprus and *Alexandria*; but, as we were purſuing our Voyage, one Morning in a prodigious Fog, as if the Sea were fatal to our Family, we ſaw on a ſudden two *Algerine* Rovers coming cloſe up to us, one on each ſide. We had ſcarce Time to ſee where we were, when they fir'd upon us, and commanded us to yield, or we were dead Men. My Brother and I, conſidering that our All was at Stake; and that we had better die honourably than be made Slaves by thoſe unbelieving Miſcreants, call'd up our Men, who were but twenty-three in all, of whom five were young Gentlemen, who had engag'd to try their Fortune along with us. They were arm'd only with Swords and Piſtols under their Girdles; after a ſhort Conſultation, we reſolv'd to fight it out to the laſt Man; we turn'd Back to Back to make head againſt both Sides. My Brother in the middle of one Rank, and myſelf in the other; the Enemy mounted our Deck by Crowds, looking on us as Madmen to pretend to make any Reſiſtance; but they were ſoon made to leap back, at leaſt all that were able; for being cloſe up with them, and the Enemies crowded together, we fir'd our Piſtols ſo luckily, that ſcarce one miſs'd doing Execution. Seeing them in this Confuſion, we made a Puſh at them on each Side, ſtill keeping our

Ranks, and drove the remainder headlong off the Deck; this we did twice before any of our Men dropp'd. We were grappled ſo cloſe, they had no Uſe of their Cannon or Muskets, and ſcarce thought of firing their Piſtols at us, but expected we ſhould yield immediately, or to have borne us down with their Weight. I am more particular in deſcribing this petty Fight, ſince there are but few Examples, where a handful of Men made ſuch a long Reſiſtance. The Arch-Pirate, who was a ſtout, well-built young Man, rag'd like a Lion, calling his Men a thouſand Cowards ſo loud, that his Voice was heard above all the Cries of the Soldiers. The edge of their Fury was a little abated at the dropping of ſo many Men. They began to fire at ſome Diſtance; which did us more harm than their moſt furious Attacks. My Brother ſeeing his Men to begin to drop in their Turn, order'd me to face the one Ship, while he with his Rank leap'd in amongſt the Enemies in the other. He did it with ſuch a generous Intrepidity, that he made a Gap among the thickeſt of them immediately. But their Numbers cloſing together, their very Weight drove him back in ſpite of all he could do, that he loſt ſeveral of his Men before he could recover his Poſt. The Enemy would neither board us, nor leave us; but firing at us continually, ſtill kill'd ſome of our Men. There were now only eleven of us left; and no hopes of Victory or Quarter after ſuch obſtinate Reſiſtance. They durſt not come to a cloſe Engagement with us for all this; when my Brother, to die as honourably as he could, once more leap'd into the Pirate's Ship, and ſeeing their Captain in the midſt of them, made at him with all his might, calling on the few he had left to ſecond him, he ſoon cut his way thro'; but juſt as he was coming up to him, a cowardly *Turk* clapt a Piſtol juſt below his two Shoulder Blades, and I believe ſhot him quite thro' the Heart, for he dropp'd down dead on the Spot. The *Turk* that ſhot him, was run thro' the Body by one of our Men, and he himſelf with the others that were left, being quite over-power'd, were all cut in pieces. I had yet left four Men on my ſide againſt the leſſer Ship, and had till then kept off the Enemy from boarding; but the Pirates giving a great Shout at my Brother's fall, the Captain of the Ship I was engag'd with, who was the Arch-Pirate's Brother, cry'd out to his Crew, that it was a ſhame to ſtand all Day firing at five Men. So he leaps on my Deck, and made at me like a Man of Honour, with his Piſtol ſteadily pois'd in his Hand. I met him with equal Reſolution,

ſolution; he came boldly up within Sword's length, and fir'd his Piſtol directly at my Face; he aim'd his Shot ſo right, that one of the Balls went thro' my Hair, and the other ſcarr'd the ſide of my Neck. But, before he could ſecond his Shot, I gave him ſuch a Stroke with my Broad Sword, between the Temple and the left Ear, that it cut thro' part of his Skull, his Cheek-bone, and going croſs his Mouth, almoſt ſever'd the lower Part of his Face from the upper. I had juſt the Satisfaction to ſee him fall, when a Musket-Ball went thro' the brawny Part of my right Arm, and at the ſame Time, a *Turk* hit me juſt in the Nape of the Neck, with the Butt-end of his Musket, that I fell down flat on my Face, on the Body of my ſlain Enemy. My Companions, all but one, who died of his Wounds ſoon after, fell honourably by my Side. The *Turks* pour'd in from both Ships like Wolves upon their Prey; after their barbarous Shouts and Yelling for the Victory, they fell to ſtripping the dead Bodies, and threw them into the Sea without any further Ceremony. All our Crew beſide myſelf were ſlain or gaſping, with threeſcore and fifteen of the Enemy. The Reaſon why we fought ſo deſperately, was that we knew very well, having kill'd ſo many at the firſt Attacks, we were to expect no Quarter, ſo we were reſolv'd to ſell our Lives as dear as we could. When they came to ſtrip me like the reſt, I was juſt come to myſelf, being only ſtunn'd at the ſtroke of the Musket; they found by my Cloaths, that I was one of the moſt conſiderable Perſons of the Crew: I was got up on my Knees, endeavouring to riſe, and reaching for my Sword to defend myſelf to the laſt Gaſp; I found I could not hold it in my Hand, by reaſon of the Wound in my Arm, tho' if I could, it had been needleſs; for three of them fell down upon me, and preſſing me to the Deck, while others brought Cords and tied my Hands, to carry me to the Captain. He was dreſſing a ſlight Wound he had in his Leg with a Piſtol Shot; and four Women in *Perſian* Habits ſtanding by; three of them ſeeming to be Attendants to the fourth, who was a Perſon of the largeſt Size, about five or ſix and twenty, but a moſt exquiſite Beauty, except an *Amazonian* kind of Fierceneſs in her Looks. When I was brought thus bound to the Captain, they aſſur'd him I was the Man, that had ſlain his Brother, and done the moſt Harm of any of the reſt. He ſtarting up in the greateſt Fury, a Barbarian was capable of, and calling for a new Scymitar, he had in his Cabin, ſaid, let me, if I can cleave the Head of this

Chriſtian Dog, as he did my poor Brother's: Then all of you cut him in a thouſand Pieces. With that he drew the Scymitar, and was going to ſtrike, when to the Aſtoniſhment of the very *Barbarians*, the ſtrange Lady cry'd out, O ſave that brave young Man! and immediately falls down on her Knees by me, catching me in her Arms, and claſping me cloſe to her Boſom, and covering my Body with her own, cry'd out, ſtrike, cruel Man, but ſtrike thro' me, for otherwiſe a Hair of his Head ſhall not be hurt. The *Barbarians* that ſtood round us were ſtruck dumb with Amazement. The Pirate lifted up his Eyes towards Heaven, and with a Groan enough to break his Heart, ſaid, How, cruel Woman! Shall this Stranger in a Moment obtain more than I can with all my Sighs and Tears! Is this your Paramour that robs me of what I have ſought for with the Danger of my Life? No, This *Chriſtian* Dog ſhall be no longer my curſed Rival; and lifting up his Hand, was going to ſtrike again, when ſhe covering me more cloſely with her delicate Body, cry'd out again, Hold *Hamet*! This is no Rival, I never ſaw his Face before, nor ever will again, if you will but ſpare his Life; grant me this, and you ſhall obtain more from me, than all your Services could ever do. Here he began to pauſe a little. For my own Part, I was as much in amaze as he was. After a little Pauſe, he ſaid, Cruel Woman! What is the meaning of this? Says ſhe, there is ſomething in this young Man (for I was but turn'd of Nineteen) that he muſt not die. But, if you will engage and ſwear by the moſt Holy *Alcoran*, you will do him no harm, I not only promiſe to be your Wife, but to take off all Umbrage of Jealouſy, I give you leave to ſell him to ſome honourable Perſon for a Slave, and will never ſee him more. Nor would ſhe looſe me, till he had ſworn in that ſolemn manner, never to do me any hurt directly or indirectly, and for greater Security order'd one of her own Servants to attend me conſtantly. So I was unbound, and ſhe without ſo much as looking at me, or ſtaying to receive my Thanks, retir'd with her Women into the Cabin. The Pirate, who had ſomething very noble in his Looks, for a *Turk*, confirm'd again to me in the hearing of her Officer, that I ſhou'd receive no harm, then order'd me to be carried under Deck to the t'other End of the Ship, commanding his Men to ſteer back for *Alexandria*, in order, as I ſuppos'd, to diſpoſe of me the firſt Opportunity, that he might be rid, as he thought, of ſo formidable a Rival.

Secretary. Here the Superior of the Inquiſition receiv'd a Meſſage for ſome other Buſineſs; ſo we told him we would conſider further of the Account he gave us, which, ſaid we, might be true, tho' the Adventure was extraordinary; but we would hear the remaining Account of his Life another Time. He aſſur'd us with the moſt natural Air, that the whole, let it ſeem never ſo extraordinary, was real Fact. Whether it were true or falſe, it did not much concern the Holy Office, only ſo-far as we might catch him tripping in his Story: However, ſome of the Inquiſitors ask'd him the following Queſtions.

1ſt Inquiſitor. Why did you not yield at firſt, conſidering the prodigious Inequality of your Strength and Numbers, when you might have been ranſom'd afterwards; and not expoſe yourſelves like Madmen, to be cut in Pieces, as you really all were, except yourſelf?

Gaudentio. I told your Reverences, we had put our All in that Bottom; which once loſt, we had nothing to ranſom ourſelves withal, but in all likelihood muſt have remain'd in miſerable Slavery all our Life. We were moſt of us raſh young Men, of more Courage than Prudence; we did not doubt but we could keep them off from Boarding us, as we did; and thought, by that warm Reception, they would have given us over; beſides, fighting againſt *Turks* and Infidels, tho' it was for our Lives and Fortunes, at the ſame Time, we judg'd it meritorious, and might be look'd upon, as laying down our Lives for our Holy Religion.

2d Inquiſitor. You ſaid that the ſtrange Lady cry'd out, there is ſomething in that young Man, that tells me, *he muſt not die:* I hope you don't pretend to the Science of Phyſiognomy, which is one of the Branches of Divination; or that an Infidel or *Heathen* Woman could have the Spirit of Prophecy?

Gaudentio. I can't tell what was her motive for ſaying ſo; I only relate matter of Fact. As for Phyſiognomy, I don't think there can be any thing certain in it. Not but that a Perſon of Penetration, who has conſider'd the Humours and Paſſions of Men, and the little Care the generality of the World take to reſiſt them; I ſay, ſuch a Perſon who has ſtudied Men, may give a great gueſs, *à Poſteriori*, how they are inclin'd, tho' Reaſon and Virtue may overcome the moſt violent. But I entirely ſubmit my Opinion to your better Judgments.

Secretary. I can't ſay we were diſſatisfied with theſe Anſwers; we ſaw he was a Perſon of a very noble Preſence;

and muſt have been extreamly handſome in his Youth: No wonder a *Barbarian* Woman ſhould fall in Love with him, and make Uſe of that Turn to ſave his Life. However, for the preſent, we remanded him back to his Apartment. Some Days after he was call'd again to proſecute his Story.

While I was under Deck in Confinement with the Pirates, ſeveral of them were tolerably civil to me; knowing the Aſcendant the Lady had over their Captain, and being Witneſſes, how ſhe had ſav'd my Life. But yet ſhe would not conſent to marry him, till ſhe was aſſur'd I was ſafe out of his Hands. The Arch-Pirate never came to ſee me himſelf, not being willing to truſt his Paſſion; or elſe to watch all favourable Opportunities of waiting on his Miſtreſs. One Day being indiſpos'd for want of Air, I begg'd to be carried upon Deck to breathe a little; when I came up, I ſaw the Lady, with her Women, ſtanding at the other End of the Ship on the ſame Account. I made her a very reſpectful Bow at a Diſtance; but as ſoon as ever ſhe caſt her Eye on me, ſhe went down into the Cabin, I ſuppoſe, to keep her promiſe with the Captain, and not to adminiſter any Cauſe of Jealouſy. I deſir'd to be carried down again, not to hinder my Benefactreſs from taking her

Diverſion. I can't ſay I found in myſelf the leaſt Inclination or Emotion of Love, only a Senſe of Gratitude for ſo great a Benefit; not without ſome Admiration of the oddneſs of the Adventure. When I was below, I ask'd the moſt ſenſible and civiliz'd of the Pirates, who their Captain was, and who was my fair Deliverer. How long, and by what means ſhe came to be among them; becauſe ſhe ſeem'd to be a Perſon of much higher Rank. He told me his Captain's Name was *Hamet*, Son to the Dey of *Algiers*; who had forſaken his Father's Houſe on Account of his young Mother-in-law's falling in Love with him. For which Reaſon his Father had contrived to have him aſſaſſinated,believing him to be in the Fault. But his younger Brother, by the ſame Mother, diſcover'd the Deſign. So gathering together a Band of ſtout young Men like themſelves, they ſeiz'd two of their Father's beſt Ships, and reſolv'd to follow the Profeſſion they were now of, till they heard of their Father's Death. That as for the Lady who had ſav'd his Life, ſhe was the late Wife of a petty Prince of the *Curdi*, (1) Tributary to the King of *Perſia*, whoſe Husband had been lately kill'd by Treachery, or in an Ambuſcade of the wild *Arabs*. That, as far as he had been inform'd, the Prince her Husband had been ſent by the King his Maſter to *Alexandria*; (2) who apprehending an Inſurrection among his Subjects, (3) had order'd him to treat for ſome Troops of *Arabian* Horſe. (4) That he went there with a very handſome Equipage, and took his beautiful Wife along with him; our Captain, continued he, happen'd to be there at the ſame time to ſell his Prizes, and had not only ſold ſeveral Things of great Value, to the *Curdiſh* Lord and Lady, but had contracted a particular Friendſhip with him, tho' as we found ſince, it was more on Account of his fair Wife than any Thing elſe. Nothing in the World could be more obſequious than our Captain. He attended them, and offer'd his Service on all Occaſions; you ſee, he is a very handſome Man, and daring by his Profeſſion. We could not imagine of a long while, why he made ſuch a ſtay at that Town contrary to his Cuſtom, living at a very high Rate, as Men of our Calling generally do. At length the *Curdiſh* Lord having perform'd his Commiſſion, was upon the Return, when we perceiv'd our Captain to grow extreamly penſive and melancholly, but could not tell what was the cauſe of it. He call'd his Brother, who loſt his Life by your Hand, and me to him, and told us in private, he had obſerv'd ſome of the *Arabian* Strangers muttering

ing together, as if they were hatching ſome Plot or other, whether againſt himſelf, or the *Curd*, he could not tell; but bid us be ſure to attend him well arm'd wherever he went. The Event prov'd, he had Reaſon for his Suſpicions; for one Evening, as the *Curd* and his Wife were taking the Air, with our Captain who was always of the Party, paſſing thro' a little Grove about a League out of Town, ſix *Arabian* Horſemen, exceeding well mounted, came full gallop up to us; and without ſaying a Word, two of them fir'd their Piſtols directly at the *Curdiſh* Lord, who was the foremoſt, but by good Fortune miſs'd us all. The *Curd*, as all that Nation are naturally brave, (5) drew his Scymitar, and ruſhing in among them, cut off the foremoſt Man's Head, as clean as if it had been a Poppy; but advancing too far unarm'd as he was, one of them turn'd ſhort, and ſhot him in the Flank, that he dropp'd down dead immediately. Our Captain ſeeing him fall, ruſh'd in like Lightning, his Brother and myſelf falling on them at the ſame time: But the Aſſaſſins, as if they wanted nothing but the Death of the *Curd*, or ſaw by our Countenance their ſtaying would coſt them dear, immediately turn'd their Horſes, and fled ſo ſwiftly on their Jennets, that they were out of ſight in an

Inſtant. We conducted the poor diſconſolate Lady and her dead Husband back to the Town, where thoſe People made no more of it, being accuſtom'd to ſuch Things, than if it had been a common Accident. When her Grief was a little abated, our Captain told the Lady, that it was not ſafe for her to return Home the ſame way ſhe came; that in all probability, thoſe who kill'd her Husband were in Confederacy with the diaffected Party, and would way-lay her, either for his Papers, or her Goods. That he had two Ships well-mann'd at her Service, and would conduct her ſafe by Sea to ſome part of the *Perſian* Empire, from whence ſhe might get into her own Country. She conſented at laſt, having ſeen how gallantly my Maſter had behav'd in her Defence. So ſhe came Aboard with her Attendants and Effects, in order to be tranſported into her own Country. Our Captain, you may be ſure, was in no haſte to carry her Home, being fallen moſt deſperately in Love with her: So that inſtead of carrying her to any of the *Perſian* Dominions, he directed his Courſe for *Algiers*, hearing his Father was dead; but meeting with you, it has made him alter his Meaſures for the preſent. He has try'd all ways to gain her Love, but ſhe would not give him the leaſt Encouragement, till this late Accident, by which ſhe ſav'd your Life.——When he had ended his Relation, I reflected on it a good while, and conſidering the Nature of thoſe Pirates, I thought I ſaw a piece of Treachery in the Affair, much more black than what he deſcrib'd, and could not forbear compaſſionating the poor Lady, both for her Diſaſter, and the Company ſhe was fallen into. However, I kept my Thoughts to myſelf. Not long after we arriv'd at *Alexandria*, (6) where the Pirate ſold all our Effects, that is, the Merchandize he had taken aboard our Ship, except ſome particular Things that belong'd to my Brother and myſelf, as Books, Papers, Maps and Sea-Charts, Pictures and the like. He determin'd to carry me to *Grand Cairo*, the firſt Opportunity, to ſell me, or even give me away to a ſtrange Merchant he had an Acquaintance with, where I ſhould never be heard of more.

Remarks of Signor *Rhedi*.

THIS is an odd Adventure enough; but the Circumſtances are pretty well connected together. There happen very ſtrange Accidents among thoſe lawleſs *Eaſtern* People, and the wild *Arabs*, who obſerve no Rules but what the *Lions* and *Tigers*, could they ſpeak, would make for their own Preſervation. I fear there are ſome who profeſs themſelves *Chriſtians* would do the ſame.

(1) The *Curdi*, or People of *Curdiſtan*, are a warlike Nation, paying a ſmall Tribute to the *Perſians*, and ſometimes to the *Turks*; their very Women are Martial, and handle the Sword and Pike. The Country runs from the *Aliduli*, a mountainous People, made Tributary to the *Turks* by *Selim* I. Father of *Soliman* the Magnificent, and reaches as far as *Armenia*.

(2) *Alexandria* is a Sea-port, at the further End of the *Mediterranean*, belonging to the *Turks*, but much frequented by *Arabian* Merchants, both by Land and Sea. One Point of *Curdiſtan* is not far from this Port.

(3) This Inſurrection he ſpeaks of, might be the Seeds, or the firſt plotting of the grand Rebellion of *Merowits*, which began about the Date of this Account, and caus'd ſuch a terrible Revolution in the *Perſian* Empire; which no one who underſtands any Thing can be ignorant of.

(4) The *Arabian* Horſes are the beſt in the World, tho' not very large. The Horſemen are very dextrous according to the *Eaſtern* way of Fighting. On which Account, one can't wonder if the King of *Perſia*, and his rebellious Subjects, made it their Intereſt to procure as many Auxiliaries, as they could. It is very likely the little Parties would always be on Watch, to ſurprize one another when they could find an Opportunity. And this petty *Curdian* Prince being zealous for the Service of his King, might be taken off by the Rebels that way.

(5) *Alexandria* is a great Sea-port of *Egypt* under the *Turks*.

(6) *Grand Cairo* is the Place of Reſidence of the great Baſſa of *Egypt*, higher up the Country, on the River *Nile*.

Continuation of the MEMOIRS.

NOTHING remarkable happen'd during our ſtay at *Alexandria*; they told me the Captain had been in an extraordinary good Humour, ever ſince the Lady's Promiſe to marry him. But ſhe, to be ſure he ſhould not deceive her in doing me any Injury, when I was out of the Ship, order'd her Officer to attend me wherever I was carried, till I was put in ſafe Hands, and entirely out of the Pirate's Power. When we were arriv'd at *Grand Cairo*, I was carried to the Place where the Merchants meet to exchange their Commodities; there were Perſons of almoſt all the *Eaſtern* and *Indian* Nations. The Lady's Officer according to his Miſtreſs's Order, never ſtirr'd an Inch from me, to witneſs the performance of Articles. At length, the Pirate and a ſtrange Merchant ſpy'd one another almoſt at the Inſtant, and advancing the ſame way, ſaluted each other in the *Turkiſh* Language, which I underſtood tolerably well. After ſome mutual Complements, the Pirate told him he had met with ſuch a Perſon he had promis'd to procure for him two Years before, meaning myſelf, only I was not an *Eunuch*, but that it was in his Power to make me ſo if he pleas'd. Your Reverences cannot doubt but I was a little ſtartled at ſuch a Speech, and was going to reply, that I would loſe my Life a thouſand Times, before I would ſuffer ſuch an Injury. But the Lady's Officer turn'd to the Pirate, and ſaid, he had engag'd to his Lady I ſhould receive no harm; and that he muſt never expect to obtain her for his Wife, if ſhe had the leaſt ſuſpicion of ſuch a Thing. But the Merchant ſoon put us out of doubt, by aſſuring us, that it was againſt their Laws to do ſuch an Injury to any one of their own Species, but if it were done before they could not help it. Then turning to me, he ſaid in very good *Lingua Franca*, young Man, if I buy you, I ſhall ſoon convince you, you need not apprehend any ſuch Uſage from me. He ey'd me from Top to Toe, with the moſt penetrating Look I ever ſaw in my Life; yet ſeem'd pleas'd at the ſame time; he was very richly clad, attended with three young Men in the ſame kind of Dreſs, tho' not rich, who ſeem'd rather Sons than Servants. His Age did not appear to me to be above Forty, yet had the moſt ſerene and almoſt venerable Look imaginable. His Complexion was rather browner than that of the *Egyptians*, but it ſeem'd to be more the Effect of Travelling than Natural. In ſhort, he had an Air ſo uncommon, that I was amazed, and began to have as great an Opinion of him, as he ſeem'd to have of me. He ask'd the Pirate what he muſt give for me; he told him, I had coſt him very dear, and with that recounted to him all the Circumſtances of the Fight, wherein I was taken; and to give him his due, repreſented it no ways to my Diſadvantage. However, thoſe were not the Qualifications the Merchant deſir'd.

What he wanted was a Perſon who was a Scholar, and could give him an Account of the Arts and Sciences, Laws, Cuſtoms, *&c.* of the *Chriſtians.* This the Pirate aſſur'd him I could do; that I was an *European Chriſtian*, and a Scholar, as he gueſs'd by my Books and Writings; that I underſtood Navagation, Geography, Aſtronomy, and ſeveral other Sciences. I was out of Countenance to hear him talk ſo, for tho' I had as much Knowledge of thoſe Sciences, as could be expected from one of my Years, yet my Age would not permit me to be maſter of them, but only to have the firſt Principles, by which I might improve myſelf afterwards.

Secretary. The Inquiſitors demurr'd a little at this, fearing he might be addicted to Judiciary Aſtrology; but conſidering he had Philoſophy, and was deſign'd for the Sea, he was oblig'd to have ſome Knowledge in thoſe Sciences.

The Pirate told him, I had ſome Skill in Muſick and Painting, having ſeen ſome Inſtruments and Books of thoſe Arts among my Effects, and ask'd me if it were not ſo: I told him, young Gentlemen of liberal Education in our Country, wholly learnt thoſe Arts, and that I had a competent Knowledge and Genius that way. This made the Merchant reſolv'd to buy me. When they came to the Price, the Pirate demanded 40 Ounces of Native Gold, and three of thoſe Silk Carpets, he ſaw there with him, to make a Preſent to the Grand Signor. The Merchant agreed with him at the firſt Word; only demanded all the Books, Globes, Mathematical Inſtruments, and in fine, whatever remain'd of my Effects into the Bargain. The Pirate agreed to this, as eaſily as the other did to the Price; ſo, upon performance of Articles on both ſides, I was deliver'd to him. As ſoon as I was put into his Power, he embrac'd me with a great deal of Tenderneſs, ſaying, I ſhould not repent my Change of Life; his Attendants came up to me, and embrac'd me in the ſame manner, calling me Brother, and expreſs'd a great deal of Joy for having me of their Company. The Merchant bid them take me down to the *Canvanſera* or *Inn*, that I might refreſh myſelf, and change my Habit to the ſame as they wore. I was very much ſurpriz'd at ſuch unexpected Civilities from Strangers. But, before I went, I turn'd to the Pirate, and ſaid to him with an Air, that made the Merchant put on a very thoughtful Look; that I thank'd him for keeping his Promiſe in ſaving my Life; but added, that tho' the Fortune of War had put it in his Power to ſell me like a Beaſt in the Market, it might be in mine ſome time or other to render the like Kindneſs. Then I turn'd to the Lady's Officer, who had been my Guardian ſo faithfully, and embracing him with all imaginable Tenderneſs, I begg'd him to pay my beſt Reſpects to my fair Deliverer; aſſuring her that I ſhould eſteem it the greateſt Happineſs to be able one Day to make a Return for ſo unparallel'd a Favour, tho' it were at the Expence of that Life ſhe had ſo generouſly ſav'd. So we parted, the Pirate grumbling a little within himſelf; and I in an amazing Suſpenſe, to know what was likely to become of me. As they were conducting me to the *Canvanſera* where they lodg'd, I was full of this ſorrowful Reflection, that I was a Slave ſtill, tho' I had chang'd my Maſter: But my Companions, who were ſome of the handſomeſt young Men, I ever ſaw in my Life, comforted me with the moſt endearing Words, telling me, that I need fear nothing: That I ſhould eſteem myſelf one of the happieſt Men in the World, when they were arriv'd ſafe in their own Country, which they hop'd would not be long. That I ſhould be as free as they were, and follow what Employment of Life my Inclinations led me to, without any Reſtraint whatſoever. In fine, their Diſcourſe fill'd me with freſh Amazement, and gave me at the ſame time a ſort of juvenile

nile deſire to ſee the Event. I ſaw they did not keep any ſtrict guard on me, that I verily believ'd I could eaſily have given them the ſlip; and might have gotten ſome *Armenian Chriſtian* to conceal me, till I could find an Opportunity of returning into my own Country. But having loſt all my Effects, I thought I could ſcarce be in a worſe Condition, and was reſolv'd to run all Hazards. When I came to the Houſe, I was ſtruck with wonder at the Magnificence of it, eſpecially at the Richneſs of the Furniture; the Houſe was one of the beſt in all *Grand Cairo*, tho' built low according to the Cuſtom of the Country: It ſeems they always ſtaid a Year before they return'd into their own Country, and ſpar'd no Coſt to make their Baniſhment, as they call'd it, as eaſy as they could. I was entertain'd with all the Rarities of *Egypt*, the moſt delicious Fruits, and the richeſt *Greek* and *Aſiatick* Wines that could be taſted; by which I ſaw they were not *Mahometans*. Not knowing what to make of them, I ask'd them who they were; of what Country, what Sect and Profeſſion, and the like; they ſmil'd at my Queſtions, and told me they were Children of the *Sun*, and were call'd *Mezoranians*; which was as unintelligible to me as all the reſt. But, for their Country, they told me I ſhould ſee in a few

Months, and bid me aſk no further Queſtions. Preſently my Maſter came in, and embracing me, once more bid me welcome, with ſuch an engaging Affability, as took away almoſt all my Fears. But what follow'd, fill'd me with the utmoſt Surprize. Young Man, ſaid he, by the Laws of this Country you are mine; I have bought you at a very high Price, and would give twice as much for you, if it were to be done again: But, continued he, with a more ſerious Air, I know no juſt Laws in the Univerſe, that can make a Free-born Man become a Slave to one of his own Species. If you will voluntarily go along with us, you ſhall enjoy as much Freedom as I do my ſelf: You ſhall be exempt from all the barbarous Laws of theſe inhuman Countries, whoſe brutal Cuſtoms are a ſhame to the Dignity of a rational Creature, and with whom we have no Commerce, but to enquire after Arts and Sciences, which may contribute to the common Benefit of our People. We are bleſt with the moſt opulent Country in the World: We leave it to your Choice to go along with us if you pleaſe; if you will not, I here give you your Liberty, and reſtore to you all that remains to you of your Effects, with what Aſſiſtance you want, to carry you back again into your own Country. Only, this I muſt tell you, if you go with us, 'tis likely you will never come back again, or perhaps deſire it. Here he ſtopp'd, and obſerv'd my Countenance with a great deal of Attention. I was ſtruck with ſuch Admiration of his Generoſity, together with the Sentiments of Joy for my unexpected Liberty, and Gratitude to my Benefactor, coming into my Mind all at once, that I had as much Difficulty to believe what I heard, as your Reverences may now have at the Relation of it, till the Sequel informs you of the Reaſons for ſuch unheard of Proceedings. On the one Hand, the natural deſire of Liberty prompted me to accept my Freedom; on the other, I conſider'd my ſhatter'd Fortune; that I was left in a ſtrange Country ſo far from Home, among *Turks* and *Infidels*; the Ardour of Youth excited me to puſh my Fortune. The Account of ſo glorious, tho' unknown Country, ſtirr'd up my Curioſity; I ſaw Gold was the leaſt part of the Riches of theſe People, who appear'd to me the moſt civiliz'd I ever ſaw in my Life; but above all, the Senſe of what I ow'd to ſo noble a Benefactor, who I ſaw deſir'd it, and had me as much in his Power now, as he could have afterwards. Theſe Conſiderations made me as good as reſolv'd to go along with him. I had continued longer thus irreſolute, and fluctuating between ſo many different Thoughts, if he had not brought me to myſelf, by ſaying what ſay you, young Man, to my Propoſal? I ſtarted out of my Reveries, as if I had awak'd from a real Dream; and making a moſt profound Reverence, my Lord, ſaid I, or rather my Father and Deliverer, I am yours by all the Ties of Gratitude a human Heart is capable of; I reſign my ſelf to your Conduct, and will follow you to the End of the World. This I ſaid with ſuch Emotion of Spirit, that I believe he ſaw into my very Soul; for embracing me once more with a moſt inexpreſſible Tenderneſs, I adopt you, ſaid he, for my Son; and theſe are your Brothers, pointing to his two young Companions; all I require of you is, that you live as ſuch.——Here, Reverend Fathers, I muſt confeſs one of the greateſt Faults I ever did in my Life: I never conſider'd whether theſe Men were *Chriſtians* or *Heathens*: I engag'd myſelf with a People, where I could never have the Exerciſe of my Religion, altho' I always preſerv'd it in my Heart. But, what could be expected from a daring young Man, juſt in the Heat of his Youth, who had loſt all his Fortune, and had ſuch a glorious Proſpect offer'd him for retrieving it?——Soon after this, he gave Orders to his Attendants to withdraw, as if he had a mind to ſay ſomething to me in private; they obey'd immediately with a filial Reſpect, as if they had indeed been his Sons, but they were not; I only mention it to ſhew the Nature of the People I was engag'd with: Then taking me by the Hand he made me ſit down by him, and ask'd me if it were really true, as the Pirate inform'd him, that I was an *European Chriſtian?* Tho', ſaid he, be what you will, I don't repent my buying of you: I told him I was, and in that Belief would live and die. So you may, ſaid he, ſeeming pleas'd at my Anſwer. But I have not yet met with any of that Part of the World, who ſeem'd to have the Diſpoſitions of Mind, I think I ſee in you, looking at the Lineaments of my Face with a great deal of Earneſtneſs. I have been inform'd, continued he, that your Laws are not like theſe barbarous *Turks*, whoſe Government is made is made up of Tyranny and Brutality, governing all by Fear and Force, and making Slaves of all who fall under their Power. Whereas, the *European Chriſtians*, as I am told, are govern'd by a Divine Law, that teaches them to do good to all, Injury to none; particularly not to kill and deſtroy their own Species; nor to ſteal, cheat, over-reach, or defraud any one of their juſt due; but to do in all Things juſt as they would be done by; looking on all Men as common Brothers of the ſame Stock, and behaving with Juſtice and Equity in all their Actions publick and private, as if they were to give an Account to the univerſal Lord and Father of all. I told him our Law did really teach and command us to do ſo; but that very few liv'd up to this Law; that we were oblig'd to have recourſe to coercive Laws and Penalties, to enforce what we acknowledg'd otherwiſe to be a Duty: That if it were not for the fear of ſuch Puniſhments, the greateſt part of them would be worſe than the very *Turks* he mention'd. He ſeem'd ſtrangely ſurpriz'd at this. What, ſays he, can any one do in private, what his own Reaſon and ſolemn Profeſſion condemns? Then addreſſing himſelf to me in a more particular manner; do you profeſs this juſt and holy Law you mention'd? I told him I did: Then, ſays he, do but live up to your own Law, and we require no more of you (1). Here he made a little Noiſe with his Staff, at which two of his Attendants came in: He ask'd them if my Effects were come from the Pirate? Being anſwer'd they were; he order'd them to be brought in, and examin'd them very nicely. There was among them ſome Pictures of my own drawing, a repeating Watch, two Compaſs Boxes, one of them very curiouſly wrought in Ivory and Gold, which had been my Great Grandfather's, given him by *Venerio*; a Set of Mathematical Inſtruments, Draughts of Statuary and Architecture, by the beſt Maſters, with all which he ſeem'd extreamly pleas'd. After he had examin'd them with a great deal of Admiration, he order'd one of his Attendants to reach him a Cabinet full of Gold; he open'd it to me and ſaid, young Man, I not only reſtore all your Effects here preſent, having no right to any Thing that belongs to another Man, but once more offer you your Liberty, and as much of this Gold, as you think ſufficient to carry you Home, and make you live eaſy all your Life. I was a little out of Countenance, thinking what I ſaid of the ill Morals of the *Chriſtians*, had made him afraid to take me along with him. I told him, I valu'd nothing now ſo much as his Company, and begg'd him not only to let me go along with him, but that he would be pleas'd to accept whatever he ſaw of mine there before him: Adding, that I eſteem'd it the greateſt Happineſs, to be able to make ſome ſmall Recompence for the Obligations I ow'd him. I do accept of it, ſays he, and take you ſolemnly into my Care: Go along with thoſe young Men, and enjoy your Liberty in Effect, which I have hitherto only given you in Words. Here ſome of his Elder Companions came in, as if they were to conſult about Buſineſs; the young Men and myſelf, went to walk the Town for our Diverſion. Your Reverences may be ſure, I obſerv'd all the Actions of theſe new People, with the greateſt Attention my Age was capable of. They ſeem'd not only to have a Horror of the barbarous Manners and Vices of the *Turks*, but even a Contempt of all the Pleaſures and Diverſions of the Country. Their whole Buſineſs was to inform themſelves of what they thought might be an Improvement in their own Country, particularly in Arts and Trades, and whatever Curioſities were brought from Foreign Parts; ſetting down their Obſervations of every Thing of Moment. They had Maſters of the Country at ſet Hours to teach them the *Turkiſh* and *Perſian* Language, in which I endeavour'd to perfect myſelf along with them. Tho' they ſeem'd to be the moſt Moral Men in the World, I could obſerve no Signs of Religion in them, till a certain Occaſion that happen'd to us in our Voyage, of which I ſhall ſpeak to your Reverences in its proper Place. This was the only Point they were ſhye in; they gave me the Reaſons for it afterwards; but their Behaviour the moſt candid and ſincere in other Matters that can be imagin'd.

gin'd. We liv'd thus in the moſt perfect Union all the time we ſtaid at *Grand Cairo*; and I enjoy'd the ſame Liberty that I cou'd have had, if I had been in *Italy*: All I remark'd in them was an Uneaſineſs they expreſs'd to be ſo long out of their own Country; but they comforted themſelves with the thought it would not be long.——I can't omit one Obſervation I made of theſe young Men's Conduct while we ſtaid in *Egypt*. They were all about my own Age, ſtrong and vigorous, and the handſomeſt Race of People, perhaps, the World ever produc'd. We were in the moſt voluptuous and lewd Town in the whole *Eaſtern* Empire; the young Women ſeem'd ready to devour us as we went along the Streets. Yet I never ſaw the leaſt Inclination to any Thing of that Nature. I imputed it at firſt to the Apprehenſion of my being in their Company, and a Stranger; but I ſoon found they acted by Principle. As young Men are apt to encourage, or rather corrupt one another, I own I could not forbear expreſſing my Wonder at it. They ſeem'd ſurpriz'd at the Thought; but the Reaſons they gave were as much out of our common way of thinking, as their Behaviour. They told me for the firſt Reaſon, that all the Women they ſaw were either married, or particular Mens Daughters, or Common.

For married Women, they ſaid, it was ſuch a heinous Piece of Injuſtice to violate the Marriage-bed, that every Man living would look upon it as the greateſt Injury done to himſelf: How could they therefore in Reaſon do it to another? If they were Daughters of particular Men, bred up with ſo much Care and Sollicitude of their Parents, what a terrible Affliction muſt it be them, or to ourſelves, to ſee our Daughters or Siſters violated and corrupted, after all our Care to the contrary; and this too, perhaps, by thoſe we had cheriſh'd in our own Boſoms? If common Strumpets, what rational Man could look on them otherwiſe than brute Beaſts, to abandon themſelves to every Stranger for Hire? Beſides, their proſtitute Lewdneſs, generally defeats the great Deſign of Nature to propagate the Species; or by their impure Embraces, ſuch Diſorders may be contracted, as to make us hereafter at beſt, but Fathers of a weak and ſickly Offspring. And if we ſhould have Children by them, what would become of our Fathers Grand-children? But what Man who had the leaſt Senſe of the Dignity of his own Birth, would ſtain his Race, and give Birth to ſuch a wretched Breed, and then leave them expos'd to Want and Infamy? This they ſaid chiefly with reference to the vaſt Ideas they had of their own Nation, valuing themſelves above all other People: Tho' the Conſideration holds good with all Men, I own, I was mute at theſe Reaſons, and could not ſay but they were very juſt, tho' the warmth of my Youth had hindred me from reflecting on them before. Theſe Reflexions appear'd ſo extraordinary in young Men, and even *Heathens*, that I ſhall never forget them.——Some time after, I found by their Diligence in ſettling their Affairs, and the Chearfulneſs of their Countenance, that they had Thoughts of departing from *Egypt*; they ſeem'd to wait for nothing but Orders from their Governour.——In the mean Time there happen'd an Accident to me, which is ſcarce fit for your Reverences to hear; nor ſhould I ever have thought to relate it to you, only you laid your Commands on me to give an exact Account of my whole Life. Beſides, that it is interwoven with ſome of the chief Occurences of my Life in the latter Part of it. Our Governour whom they call'd *Pophar*, which in their Language ſignifies Father of his People, and by which Name, I ſhall always call him hereafter, looking at his *Ephemeris*, which he did very frequently, found by Computation, that he had ſome time left to ſtay in the Country, and reſolv'd to go down once more to *Alexandria*, to ſee if he could meet with any more *European* Curioſities, which are brought by Merchant Ships coming in perpetually at that Seaſon into the Port. He took only two of the young Men and me along with him, to ſhew me, as he ſaid, that I was entirely at my Liberty, ſince I might eaſily find ſome Ship or other to carry me into my own Country; on the other Hand, to convince him of the Sincerity of my Intentions, I generally kept in his Company (2). The Affair I am going to ſpeak of, ſoon gave him full proof of the Sincerity. While we were walking in the publick Places to view the ſeveral Goods and Curioſities, that were brought from different Parts of the World, it happen'd that the Baſſa of *Grand Cairo*, with all his Family, was come to *Alexandria* on the ſame Account, as well as to buy ſome young Female Slaves. His Wife and Daughter were then both along with him: The Wife was one of the Grand Signor's Siſters, ſeemingly about Thirty, and a wonderful fine Woman. The Daughter was about Sixteen, of ſuch exquiſite Beauty and lovely Features, as were ſufficient to charm the greateſt Prince in the World *.

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* *N. B.* The Baſſa of *Grand Cairo* is one of the greateſt Poſts in the *Turkiſh* Empire, and the moſt independent of any Subject in *Turky*; it's cuſtomary for the Sultans to give their Daughters in Marriage to ſuch Perſons; who are often diſliked by the Husbands on Account of their Imperious Behaviour.

When he perceiv'd them, the *Popbar*, who naturally abhorr'd the *Turks*, kept off, as if he were treating privately with ſome Merchants. But, I being young and inconſiderate ſtood gazing, tho' at a reſpectful Diſtance, at the Baſſa's beautiful Daughter, from no other Motive but mere Curioſity. She had her Eyes fix'd on my Companions and myſelf at the ſame time, and, as I ſuppos'd, on the ſame Account. Her Dreſs was ſo magnificent, and her Perſon ſo charming, that I thought her the moſt beautiful Creature I had ever ſeen in my Life. If I cou'd have foreſeen the Troubles that ſhort Interview was going to coſt both the *Popbar* and myſelf, I ſhould have choſe to have look'd on the moſt hideous Monſter. I obſerv'd that the young Lady, with a particular ſort of Emotion, whiſper'd ſomething to an elderly Woman that attended her, and ſhe did the ſame to a Page, who immediately went to two Natives of the Place, whom the *Popbar* uſed to hire to carry his Things: This was to enquire of them who we were. They, as appear'd by the Event, told them, I was a young Slave lately bought by the *Popbar*. After a while, the Baſſa with his Train went away, and for my own Part I thought no more of the Matter. The next Day, as the *Popbar* and we were walking in one of the publick Gardens; a little elderly Man like an Eunuch, with a moſt beautiful Youth along with him, having dogg'd us to a private Part of the Walks, came up to us, and addreſſing themſelves to the *Pophar*, ask'd him what he would take for his young Slave, pointing at me; becauſe the Baſſa deſir'd to buy him. The *Pophar* ſeem'd to be more ſurpriz'd at this unexpected Queſtion, than I ever obſerv'd him at any thing before, which confirm'd me more and more in the Opinion of the Kindneſs he had for me. But ſoon coming to himſelf, as he was a Man of a great Preſence of Mind, he ſaid very ſedately that I was no Slave; nor a Perſon to be ſold for any Price, ſince I was as free as he was. They taking this for a Pretext to enhance the Price, produced ſome Oriental Pearls, with other Jewels of immenſe Value; and bid him name what he would have, and it ſhould be pe paid immediately: Adding, I was to be the Companion of the Baſſa's Son, where I might make my Fortune for ever, if I would go along with them. The *Pophar* perſiſted in the ſame Anſwer, and ſaid he had no Power over me: They inſiſted I had been bought as a Slave, but ſome time ago, in the Grand Signor's Dominions, and they would have me. Here I interpos'd and anſwer'd briskly, that tho' I had been taken Priſoner by the Chance of War, I was no Slave, nor would I part with my Liberty but at the Price of my Life. The Baſſa's Son, for ſo he now declar'd himſelf to be, inſtead of being angry at my reſolute Anſwer, replied with a moſt agreeable Smile, that I ſhould be as free as he was, making the moſt ſolemn Proteſtations by his Holy *Alcoran*, that our Lives and Deaths ſhould be inſeparable. Tho' there was ſomething in his Words the moſt perſuaſive I ever felt within myſelf; yet conſidering the Obligations I had to the *Pophar*, I was reſolv'd not to go, but anſwer'd with a moſt reſpectful Bow, that tho' I was free by Nature, I had indiſpenſible Obligations not to go with him, and hop'd he would take it for a determinate Anſwer. I pronounc'd this with ſuch a reſolute Air, as made him ſee there was no Hopes. Whether his Deſire was more enflam'd by my denial, or whether they took us for Perſons of greater Note than we appear'd to be, I can't tell; but I obſerv'd he put on a very languiſhing Air, with Tears ſtealing down his Cheeks, which mov'd me to a Degree I can't expreſs. I was ſcarce capable of ſpeaking, but caſt down my Eyes, and ſtood as immoveable as a Statue. This ſeem'd to revive his hopes; he recover'd himſelf a little, and with a trembling

bling Voice, replied, ſuppoſe it be the Baſſa's Daughter you ſaw Yeſterday, that deſires to have you for her Attendant, what do you ſay? I ſtarted at this, and caſting my Eyes on him more attentively, I ſaw his ſwimming in Tears, with a Tenderneſs enough to pierce the hardeſt Heart. I look'd at the *Popbar*, who I ſaw was trembling for me; and fear'd it was the Daughter herſelf that ask'd me the Queſtion. I was ſoon put out of doubt, for ſhe finding ſhe had gone too far to go back, diſcover'd herſelf, and ſaid I muſt go along with her, or one of us muſt die. I hope your Reverences will excuſe this Account I give of myſelf, which nothing ſhould have drawn from me, tho' 'tis literally true, but your expreſs Commands to tell the whole Hiſtory of my Life. The perplexity I was in can't be imagin'd; I conſider'd ſhe was a *Turk*, and I a *Chriſtian*: That my Death muſt certainly be the Conſequence of ſuch a raſh Affair, were I to engage in it. That whether ſhe conceal'd me in her Father's Court, or attempted to go off with me, it was ten thouſand to one, we ſhould both be ſacrificed: Neither could the Violence of ſuch a ſudden Paſſion ever be conceal'd from the Baſſa's Spies. In a Word I was reſolv'd not to go; but how to get off was the Difficulty. I ſaw the moſt beautiful

Creature in the World all in Tears before me, after a Declaration of Love, that exceeded the moſt Romantic Tales; Youth, Love and Beauty, and even an Inclination on my Side pleaded her Cauſe. But at length the Conſideration of the endleſs Miſeries I was likely to draw on the young Lady, ſhould I comply with what ſhe deſir'd, prevail'd above all others. I was reſolv'd to refuſe, for her ſake more than my own, and was juſt going to tell her ſo on my Knees, with all the Arguments my Reaſon could ſuggeſt to appeaſe her; when an Attendant come running in haſte to the other Perſon, who was alſo a Woman, and told her the Baſſa was coming that way. She was rous'd out of her Lethargy at this: The other Woman, without any demur ſnatch'd her away, as the *Popbar* did me: She juſt cried out with a Threat, think better on't, or die; ſo we were immediately out of Sight of one another. I was no ſooner out of her Sight, but I found a thouſand Reaſons for what I did, more than I could think of before, when that enchanting Object was before my Eyes. I ſaw the Madneſs of that Paſſion which forc'd the moſt charming Perſon of the *Ottoman* Empire, capable by her Beauty to conquer the Grand Signor himſelf, to make a Declaration of Love, ſo contrary to the Nature and Modeſty of her

Sex, as well as her Quality and Dignity, and ready to ſacrifice her Reputation, the Duty ſhe ow'd her Parents, her Liberty, perhaps her Life, and all for an unknown Perſon, who had been a Slave but ſome time before. I ſaw on the other Hand, that had I comply'd with the fair Charmor's Propoſal, I muſt have muſt run the Riſque of loſing my Religion or Life, or rather both, with a dreadful Chain of hidden Misfortunes, which were likely to accompany ſuch a raſh Adventure. While I was taken up with theſe Reflections, the wiſe *Pophar*, after having thought a little upon what had happen'd, told me, this unfortunate Affair would not end ſo, but that it might coſt us both our Lives, and ſomething elſe that was more dear to him. He fear'd ſo violent a Paſſion would draw on other extreams; eſpecially conſidering the wickedneſs of the People, and brutal Tyranny of their Government: However, he was reſolv'd not to give me up but with his Life, if I would but ſtand to myſelf: Adding that we muſt make off as faſt as we could; that having ſo many Spies upon us, we muſt uſe Policy as well as Expedition. So he went down directly to the Port, and in the hearing of all, publickly hired a Ship to go for *Cyprus*, paid the whole Freight on the Spot, and ſaid they muſt neceſſarily go off that Evening,

ing. We had really done ſo, but our Companions and Effects oblig'd us to return to *Grand Cairo*; but inſtead of going by Sea, he call'd the Maſter of the Veſſel, who was of his Acquaintance, and for a good round Sum, privately agreed with him to ſail out of the Port without us, as if we were really gone with him, while he hir'd a Boat at the other End of the Town, and went that Night directly for *Grand Cairo*. As ſoon as we were arriv'd there, we enquir'd how long the Baſſa would be before he return'd to that City. They told us it would be about a Fortnight at ſooneſt; this gave the *Popbar* Time to pay off his Houſe, pack up his Effects, and get all Things ready for his great Voyage; but ſtill with greater Apprehenſion in his Looks than ever I remark'd in him. However, he told us, he hop'd the Affair would end well; in five Days time all Things were in readineſs for our Departure. We ſet out a little before Sun-ſet, as it is cuſtomary in thoſe Countries, and march'd on but a ſlow Pace whilſt we were near the Town, to avoid any Suſpicion of Flight. After we had travell'd thus about a League up by the ſide of the River *Nile*, the *Popbar* leading the Van, and the reſt following in a pretty long String after him, we met five or ſix Men coming down the

River-ſide on Horſeback, who by their fine Turbuts and Habits, ſhew'd they were Pages, or Attendants of ſome great Perſon.—The *Pophar* turn'd off from the River, as if it were to give them way: They paſs'd on very civilly without taking any further Notice. I was the hindmoſt but one of our Train, having ſtaid to give our Dromedaries ſome Water. Soon after theſe, came two Ladies riding on little *Arabian* Jennets, with prodigious rich Furniture, by which I gueſs'd them to be Perſons of Quality, and the others gone before their Attendants. They were not quite over againſt where I was, when the younger of the two Ladies Jennet began to ſnort and ſtart at our Dromedaries, and became ſo unruly, that I apprehended the Lady could ſcarce ſit him. At that Inſtant, one of the led Dromedaries coming pretty near, that and the ruſtling of its Loading, ſo frighted the Jennet, that he gave a Bound all on a ſudden, and being on the Inſide of us towards the River, he ran full ſpeed towards the edge of the Bank, where not being able to ſtop his Career, he flew directly off the Precipice into the River, with the Lady ſtill ſitting him; but the violence of the Leap, threw her off two or three Yards into the Water. It happen'd very luckily that there was a little Iſland juſt by where ſhe fell, and her Cloaths keeping her up for ſome Minutes, the Stream carried her againſt ſome Stakes that ſtood juſt above the Water; the Stakes catch'd hold of her Cloaths, and held her there. The Shrieks of the other Lady brought the nigheſt Attendants up to us; but thoſe fearful Wretches durſt not venture into the River to her Aſſiſtance. I jump'd off of my Dromedary with Indignation, and throwing off my looſe Garment and Sandals, ſwam to her, and with much Difficulty getting hold of her Hand, and looſing her Garments from the Stakes, I made a ſhift to draw her a-croſs the Stream, till I brought her to Land. She was quite ſenſeleſs for ſome time; I held down her Head, which I had not yet look'd at, to make her diſgorge the Water ſhe had ſwallow'd; but I was ſoon ſtruck with a double Surprize, when I look'd at her Face, to find it was the Baſſa's Daughter, and to ſee her in that Place, whom I thought I had left at *Alexandria*. After ſome time, ſhe came to herſelf, and looking fix'd on me a good while, her Senſes not being entirely recover'd: At laſt ſhe cried out, O *Mahomet*, muſt I owe my Life to this Man! and fainted away. The other Lady who was her Confident, with a great deal of Pains brought her to herſelf again; we rais'd her up, and endeavour'd to comfort her as well as we could: No, ſays ſhe, throw me into the River once more; let me not be oblig'd to a *Barbarian* for whom I have done too much already. I told her in the moſt reſpectful Terms I cou'd think of, that Providence had order'd it ſo, that I might make ſome Recompence for the undeſerved Obligations ſhe had laid on me; that I had too great Value for her Merit, ever to make her miſerable, by loving a Slave ſuch as I was, a Stranger, a *Chriſtian*, and one who had indiſpenſible Obligations to act as I did. She ſtartled a little at what I ſaid; but after a ſhort Recollection anſwer'd, Whether you are a Slave, an Infidel, or whatever you pleaſe, you are one of the moſt generous Men in the World. I ſuppoſe your Obligations are on Account of ſome more happy Woman than myſelf; but ſince I owe my Life to you, I am reſolv'd not to make you unhappy, any more than you do me. I not only pardon you, but am convinc'd my Pretenſions are both unjuſt, and againſt my own Honour. She ſaid this with an Air becoming her Quality: She was much more at Eaſe, when I aſſur'd her I was engag'd to no Woman in the World; but that her Memory ſhould be ever dear to me, and imprinted in my Heart till my laſt Breath. Here ten or a dozen arm'd *Turks* came upon us full Speed from the Town, and ſeeing the *Pophar* and his Companions, they cried out ſtop Villains, we arreſt you in the Name of the Baſſa. At this we ſtarted up to ſee what was the matter, when the Lady who knew them, bid me not be afraid; that theſe were Men ſhe had order'd to purſue me, when ſhe left *Alexandria.* That hearing we were fled off by Sea, ſhe pretended Sickneſs, and ask'd leave of her Father to return to *Cairo*, there to bemoan her Misfortune with her Confident; and was in thoſe melancholly Sentiments, when the late Accident happen'd to her. That ſhe ſuppos'd theſe Men had diſcover'd the Trick we had plaid them in not going by Sea, and on better Information had purſued us this way. So ſhe diſmiſs'd them immediately. I was all this while in one of the greateſt Agonies that can be expreſs'd, both for fear of my own Reſolutions and hers: So I begg'd her to retire, leſt her wet Cloaths ſhould endanger her Health. I ſhould not have been able to pronounce theſe Words, if the *Pophar* had not caſt a Look at me, which pierced me thro', and made me ſee the Danger I was in by my Delay. Her Reſolutions now ſeem'd to be ſtronger than mine. She pull'd off this Jewel, your Reverences ſee on my Finger, and juſt ſaid, with Tears trickling down her beautiful Cheeks: Take this, and adieu! She then pull'd her Companion away, and never look'd at me more. I ſtood amaz'd, almoſt without Life or Motion in me, and can't tell how long I might have continued ſo, if the *Popbar* had not come and congratulated me for my Deliverance. I told him, I did not know what he meant by Deliverance, for I did not know whether I was alive or dead, and that I was afraid he would repent his buying of me, if I procur'd him any more of theſe Adventures? If we meet with no worſe than theſe, ſays he, we are well enough; no Victory can be gain'd without ſome Loſs. So he awaken'd me out of my Lethargy, and commanded us to make the beſt of our way.

Remarks of Signor *Rhedi*.

(1) LIVE up to your own Law, *&c.* if it appear incredible to any one, that *Heathens*, as theſe People were, ſhou'd have ſuch ſtrict Ideas of Morality and Juſtice, when they ſee ſuch horrid Injuſtices, Frauds and Oppreſſions among *Chriſtians*. Let them conſider firſt, That the Law and Light of Nature will never be entirely extinguiſh'd in any who don't ſhut their Eyes againſt it; but that they would eſteem the Injuries they do to others, without any Scruple, to be very great Hardſhips if done to themſelves: They have therefore the Ideas of Juſtice and Equity imprinted in their Minds, however obſcurr'd by their wicked Lives.——*2dly*, Let them read the celebrated Biſhop of *Meaux*'s Univerſal Hiſtory, Pt. 3. of the Morals and Equity of the Antient *Egyptians* under

their great King *Seſoſtris*, or about that Time.——3*dly*, Not only the Lives and Maxims of the firſt *Heathen* Philoſophers, afford us very juſt Rules of Morality, but there are alſo Fragments of Antient Hiſtory, from the earlieſt Times, of whole *Heathen* Nations, whoſe Lives would make *Chriſtians* bluſh at their own Immoralities, if they were not harden'd in them. The People of *Colchos*, whom the great *Bochart* in his *Phaleg*, proves to have been a Colony of Antient *Egyptians*, as will be ſeen in the Sequel of theſe Memoirs, or the Antient Inhabitants of *Pontus*, who come from them, were according to *Homer* the moſt Juſt of Men.

Γαλακτοφάγων δικαιοτάτων ἀνθρώπων.
Milk-Eaters the moſt Juſt of Men, *Hom. Il.* K.

Chœrilus in Xerxis Diabaſi apud Bochart. Speaking of the *Scythians* on the *Euxine* Sea, ſays Νομάδων ἦσαν ἄποικοι ἀνθρώπων νομίμων. *They were a Colony of the* Nomades, *a juſt People.*

Strabo ſays, That *Anacharſis* and *Abaris*, both *Scythians*, eſteem'd by the Antient *Greeks*, for their peculiar and National Affability, Probity and Juſtice. ὅτι ἐθνικόν τινα χαρακτῆρα ἐπέφαινον εὐκολίας, καὶ τελεότητος καὶ δικαιοσύνης. And *Nicholaus Damaſcenus* of the *Galactophagi*, εἰσὶ δὲ καὶ δικαιότατοι. *They are the moſt Juſt of Men.* Vide *Bochart.* lib. 3. c. 9.

(2) Love Adventures are not the Deſign of theſe Memoirs, as will appear by the reſt of his Life: Otherwiſe, This Account of the Baſſa's Daughter, had like to have made me lay down my Pen, without troubling myſelf to write any further Remark. But, when I conſider'd, the Man is no Fool, let him be what he will, nor could deſign to embelliſh his Hiſtory by this extraordinary Adventure, ſo like the former, and juſt upon the Back of it, I am inclin'd to believe he wrote the matter of Fact juſt as it happen'd.——More unaccountable Accidents than this have happen'd to ſome Men.

The amorous Temper of the *Turkiſh* Ladies, eſpecially at *Grand Cairo*, where the Women are the moſt voluptuous in the World, and the ſurprizing Beauty of this young Man, who the Secretary ſays, has the nobleſt Preſence he ever ſaw, even at that Age, might eaſily charm a wanton giddy Girl at the firſt Sight. Beſides, ſhe was inform'd he was a Slave, and might think ſhe could have purchas'd him for her private Gallant; or might be encourag'd in it by the luſtful elderly Woman that attended her. Such Things have been done before now; but when ſhe came nearer to the tempting Object, and found him to be ſomething more Noble than ſhe expected, her Paſſion might thereby grow to the higheſt Pitch.

Extraordinary Beauty, in both Sexes, is oftentimes a great Misfortune; ſince it frequently leads them into very great Follies and even Diſaſters. What will not heedleſs Youth do, when fired with Flattery or Charms? 'Tis no new Thing for Women to fall in Love at firſt Sight, as well as Men, and on as unequal Terms; in ſpight of all Reaſons and Conſiderations to the contrary, I believe there may be Men in the World, as charming to the Eyes of Women, as ever the fair *Helen* appear'd to the Men. The almoſt incredible Cataſtrophe's caus'd by her Beauty, are ſo far from being Fabulous, that, beſide the Account *Homer* gives of her, there is extant an Oration of the famous *Iſocrates de Laudibus Helenæ*, before *Alexander* the Great's Time, which gives a more amazing Account of the Effects of her Beauty, than *Homer* does. He ſays, ſhe was raviſh'd for her Beauty, by the great and wiſe *Theſeus*, when ſhe was but a Girl. She was afterwards courted by all the *Grecian* Princes; and after her Marriage, was carried from *Europe* into *Aſia* by the beautiful *Paris*; which kindled the firſt War, that is recorded in Hiſtory to have been made in thoſe Parts of the World. Yet notwithſtanding that falſe and fatal Step, her Beauty reconcil'd her to her Husband; *Iſocrates de Laudibus Helenæ*. The Sight of ſome Men may have as violent Effects on Women.

'Tis poſſible the young Lady would have been very angry with any one, who ſhould have perſwaded Signor *Gaudentio* to do as he did; yet in Effect it was the greateſt Kindneſs: For this very Lady, ſome time after, became Miſtreſs of the whole *Ottoman* Empire. Whereas if ſhe had run away with him, as the Violence of her Paſſion ſuggeſted, they had both of them been inevitably miſerable. Notwithſtanding all theſe Reaſons, I ſhould not have believ'd this Story, if I had not examin'd ſome other Facts, which, he ſaid, happen'd to him at *Venice*, as incredible as this, and found them to be really true.

Continuation of the MEMOIRS.

THO' the *Pophar* was uneaſy to be out of the reach of the fair Lady and her faithleſs *Turks*, yet he was not in any great haſte in the main, the preſent Time for his great Voyage not being yet come. There appear'd a Gaiety in his Countenance, that ſeem'd to promiſe us a proſperous Journey. For my own Part, tho' I was glad I had eſcap'd my dangerous Enchantreſs, there 'was a Heavineſs lay on my Spirits, which I could give no Account of; but the Thoughts of ſuch an unknown Voyage, and Variety of Places, diſſipated it by Degrees. We were eleven in Number, five elderly Men, and five young Ones, myſelf being a Super-numerary Perſon: We were all mounted upon Dromedaries, which were very fine for that ſort of Creature; they are ſomething like Camels, but leſs, and much ſwifter; they live a great while without Water as the Camels do, which was the Reaſon they made Uſe of them, for the Barren Sands they were to paſs over; tho' they have the fineſt Horſes that can be ſeen in their own Country. They had five ſpare Ones to carry Proviſions, or to change, in Caſe any one of their own ſhou'd tire by the way. It was upon one of theſe five that I rode: We went up the *Nile*, leaving it on our Left-hand all the way, ſteering our Courſe directly for the upper *Egypt*. I preſume your Reverences know, that the River *Nile* divides *Egypt* in two Parts length-ways; deſcending from *Abyſſinia* with ſuch an immenſe Courſe, that the *Ethiopians* ſaid it had no Head, and running thro' the hither *Ethiopia*, pours down upon *Egypt*, as the *Rhine* does thro' the *Spaniſh Netherlands*, making it one of the richeſt Countries in the Univerſe. We viſited all the Towns on that famous River upwards, under pretence of Merchandizing; but the true Reaſon of our Delay was, becauſe the *Pophar's* critical Time for his great Voyage was not yet come. He look'd at his *Ephemeris* and Notes almoſt every Hour, the reſt of them attending his Nod in the moſt minute Circumſtances. As we approach'd the upper Parts of *Egypt*, as nigh as I could gueſs, over-againſt the Deſerts of *Barca*, they began to buy Proviſions proper for their Purpoſe; but particularly Rice, dry'd Fruits, and a ſort of dry'd Paſte that ſerv'd us for Bread. They did not buy their Proviſions at one Place, to avoid Suſpicion; yet I obſerv'd they laid up a conſiderable Quantity, both for their Dromedaries and their ſelves; by which I found we had a long Journey to make.——When we came over-againſt the middle Coaſt of the vaſt Deſert of *Barca*, we met with a delicate clear Rivulet, breaking out of a riſing Part of the Sands, and making towards the *Nile*. Here we alighted, drank ourſelves, and gave our Dromedaries to drink as much as they wou'd: Then we fill'd all our Veſſels, made on Purpoſe for Carriage, and took in a much greater Proportion of Water than we had done Proviſions.——I forgot to tell your Reverences, that at ſeveral Places as we paſs'd, they diſmounted and kiſs'd the Ground with a very ſuperſtitious Devotion, and ſcrap'd ſome of the Duſt, which they put into *Golden Urns*, which they had brought with them on Purpoſe, letting me do what I pleas'd all the while. This ſort of Devotion I gueſs'd then, but found to be true afterwards, was the chief Occaſion of their coming into thoſe Parts; tho' carried on under the pretence of Merchandizing. They did the ſame in this Place; and when all were ready, the *Pophar* looking on his Papers and Needle, cry'd *Goulo Benim*, which I was inform'd, was as much as to ſay, *Now Children for our Lives*, and immediately as he had ſteer'd *South* all along before, he turn'd ſhort on his Right-hand due

Weſt, croſs the vaſt Deſert of *Barca*, as faſt as his Dromedary cou'd well go; we had nothing but Sands and Sky before us, and in a few Hours were almoſt out of Danger of any One's attempting to follow us.

Being thus embark'd, if I may ſay ſo, on this vaſt Ocean of Sand, a thouſand perplexing Thoughts came into my Mind, which I did not reflect on before. Behold me in the midſt of the inhoſpitable Deſerts of *Africa*, where whole Armies (1) had often periſh'd. The further we advanc'd the more our Danger encreas'd. I was with Men, who were not only Strangers to myſelf, but to all the World beſide: Ten againſt one; but this was not all; I was perſuaded now they were *Heathens* and *Idolaters*: For beſide their ſuperſtitious kiſſing the Earth in ſeveral Places, I obſerv'd they look'd up towards the *Sun*, and ſeem'd to addreſs their Oriſons to that Planet, glorious indeed, but a Planet and a Creature nevertheleſs: Then I reflected on what the *Pophar* ſaid when he bought me, that I was not likely to return. 'Tis poſſible, thought I, I am deſtin'd for a Human Sacrifice, to ſome *Heathen* God in the midſt of this vaſt Deſert. But not ſeeing any Arms they had, either Offenſive or Defenſive, except their ſhort Goads to prick on their Dromedaries, I was a little eaſy: I had privately provided myſelf with two Pocket Piſtols, and was reſolv'd to defend myſelf till the laſt Gaſp. But when I conſider'd that unparalell'd Juſtice and Humanity I had experienc'd in their Treatment of me, I was a little comforted. As for the difficulty of paſſing the Deſerts, I reflected that their own Lives were as much in Danger as mine; that they muſt have ſome unknown Ways of paſſing them over, otherwiſe they would never expoſe themſelves to ſuch evident Danger.

I ſhou'd have told your Reverences, that we ſet out a little before Sun-ſet to avoid the Heats, *June* the 9th, 1688, the Moon was about the firſt Quarter, and carried on the Light till nigh Dawn of Day; the glittering of the Sands, or rather pebbly Gravel, in which there were abundance of ſhining Stones like Jewels or Chryſtal, encreas'd the Light, that we could ſee to ſteer our Courſe by the Needle very well. We went on at a vaſt Rate, the Dromedaries being very ſwift Creatures; their Pace is more running than galloping, much like that of a Mule: That I verily believe, from Six a-Clock in the Evening till about Ten the next Day, we ran almoſt a hundred and twenty *Italian* Miles: We had neither ſtop or let, but ſteer'd our Courſe in a direct Line, like a Ship under

Sail. The Heats were not nigh ſo inſufferable as I expected, for tho' we ſaw nothing we could call a Mountain in thoſe immenſe *Bares*, yet the Sands, or at leaſt the way we ſteer'd was very high Ground: That as ſoon as we were out of the Breath of the inhabitable Countries, we had a perpetual Breeze blowing full in our Faces; yet ſo uniform, that it ſcarce rais'd any Duſt: partly becauſe, where we paſs'd, the Sands were not of that ſmall duſty kind, as in ſome Parts of *Africa*, which fly in Clouds with the Wind overwhelming all before it, but of a more gravelly kind; and partly from an imperceptible Dew, which tho' not ſo thick as a Fog, moiſten'd the Surface of the Ground pretty much. A litter after Nine next Morning we came to ſome Clumps of ſhrubby Trees, with a little Moſs on the Ground inſtead of Graſs: Here the Wind fell, and the Heats became very violent. The *Pophar* order'd us to alight and pitch our Tents, to ſhelter both ourſelves and Dromedaries from the Heats. Their Tents were made of the fineſt ſort of oil'd Cloth I ever ſaw, prodigious light and portable, yet capable of keeping out both Rain and Sun. Here we refreſh'd ourſelves and Beaſts till a little after Six; when we ſet out again, ſteering ſtill directly *Weſt* as nigh as I could gueſs: We went on thus for three Days and Nights without any conſiderable Accident, only I obſerv'd the Ground ſeem'd to riſe inſenſibly higher, and the Breezes not only ſtronger, but the Air itſelf much cooler. About Ten the third Day we ſaw ſome more Clumps of Trees on our Right-hand, which look'd greener and thicker than the former, as if they were the beginning of ſome habitable Vale, as in Effect they were. The *Popbar* order'd us to turn that way, which was the only turning out of our way we had made yet. By the chearfulneſs of their Countenances, I thought this might be the beginning of their Country; but I was very much miſtaken, we had a far longer and more dangerous Way to go, than what we had paſs'd hitherto. However, this was a very remarkable Station of our Voyage, as your Reverences will find by the Sequel. As we advanc'd, we found it to open and deſcend gradually; till at length we ſaw a moſt beautiful Vale, full of Palms, Dates, Oranges, and other Fruit-Trees, entirely unknown in theſe Parts, with ſuch a refreſhing Smell from the odoriferous Shrubs, as fill'd the whole Air with Perfumes (2); we rode into the thickeſt of it as faſt as we could to enjoy the inviting Shade. We eas'd our Dromedaries, and took the firſt care of them; for on them all our Safeties depended. After

ter we had refreſh'd ourſelves, the *Pophar* order'd every one to go to Sleep as ſoon as we could, ſince we were like to have but little the three following Days. I ſhould have told your Reverences, that as ſoon as they alighted, they fell down flat on their Faces and kiſs'd the Earth, with a great deal of ſeeming Joy and Ardour, which I took to be a Congratulation for their happy Arrival at ſo hoſpitable a Place, but it was on a quite different Account. I was the firſt awake after our Refreſhment; my Thoughts and Fears, tho' much calmer than they had been, wou'd not ſuffer me to be ſo ſedate as the reſt. Finding the Hour for departing was not yet come, I got up and walk'd in that delicious Grove, which was ſo much the more delightful, as the Deſerts we had paſs'd were dreadful and horrid: I paſs'd on deſcending towards the Center of the Vale, not doubting by the Greenneſs and Fragrancy of the Place, but I ſhould find a Spring of Water. I had not gone far, but I ſaw a moſt delicate Rill, bubbling out from under a Rock, forming a little natural Baſon, from whence it ran gliding down the Center of the Vale, encreaſing as it went, till in all Appearance it might form a conſiderable Rivulet, unleſs it were ſwallow'd up again in the Sands. At that Place the Vale ran upon a pretty deep Deſcent, ſo that I could ſee over the Trees and Shrubs below me, almoſt as far as my Eyes could reach; encreaſing or decreaſing in Breadth as the Hills of Sands, for now they appear'd to be Hills, would give it leave. Here, I had the moſt delightful Proſpect that the moſt lively Imagination can form to itſelf; the Sun-burnt Hills of Sand on each ſide, made the Greens look ſtill more charming; but the ſinging of innumerable unknown Birds, with the different Fruits and Perfumes exhaling from the Aromatick Shrubs, render'd the Place delicious beyond Expreſſion. After I had drank my fill, and delighted myſelf with thoſe Native Rarities, I ſaw a large Lion come out of the Grove, about two hundred Paces below me, going very quietly to the Spring to lap: When he had drank, he whisk'd his Tail two or three times, and began to tumble on the green Graſs. I took the Opportunity to ſlip away back to my Companions, very glad I had eſcap'd ſo: They were all awake when I came up, and had been in great Concern for my Abſence. The *Popbar* ſeem'd more diſpleas'd that I had left them, than ever I ſaw him; he mildly chid me for expoſing myſelf to be devour'd by wild Beaſts; but when I told them of the Water and the Lion, they were in a greater Surprize, looking at one another with a ſort of Fear in their Looks, which I interpreted to be for the Danger I had eſcap'd; but it was on another Account. After ſome Words in their own Language, the *Pophar* ſpoke aloud in *Lingua Franca*, I think, ſays he, we may let this young Man ſee all our Ceremonies, eſpecially, ſince he will ſoon be out of Danger of diſcovering them, if he ſhould have a mind to do't. At this they pull'd out of their Stores, ſome of their choiceſt Fruits, a Cruiſe of rich Wine, ſome Bread, a burning Glaſs, a Thurible *, Perfumes and other Inſtruments commonly uſed in the *Heathen* Sacrifices. I look'd aghaſt at this ſtrange Sight: Which was ſuch as I had never obſerv'd in them before, and began to apprehend that was I now really deſign'd for a Human Sacrifice (3) to ſome infernal God or other; but when I compar'd the *Pophar*'s late Words with what I ſaw, I ſcarce doubted of it, and was contriving with myſelf to ſell my Life as dear as I cou'd. The *Pophar* order'd us to bring the Dromedaries, and every Thing along with us for fear, as he ſaid, they ſhou'd be devour'd by wild Beaſts. We deſcended towards the Center of the Vale, where I ſaw the Fountain. They went on a great way lower into the Vale, till it began to be very ſteep; but we found a narrow way made by Art, and not ſeeming to have been very long unfrequented, which was more ſurprizing, becauſe I took the Place to be uninhabited, and even inacceſſible to all but theſe People. We were forc'd to deſcend one by one, leading our Dromedaries in our Hands: I took particular Care to be the hindmoſt, keeping at a little diſtance from the reſt for fear of a Surprize. They march'd down in a mournful kind of Proceſſion, obſerving a moſt profound Silence all the while. At length we came into the fineſt natural Amphitheatre that is poſſible to deſcribe. There was nothing but odoriferous Greens and Sky to be ſeen; except downwards right before us, where we had a moſt delicious Proſpect over that glorious Vale, winding a little to the Right, till it was intercepted by the collateral Hills. At the upper Part of the Amphitheatre, where the break of the Hill made that agreeable Splanade, there ſtood an ancient *Pyramid*, juſt after the manner of thoſe in *Egypt*, but nothing near ſo big as the leaſt of them. In the Front of it that fac'd the Vale, the ſteps were cut out in the Form of an Altar, on which was erected a Statue of a venerable old Man done to the Life, of the fineſt poliſh'd Marble, or rather ſome unknown Stone of infinite more value. Here, I had not the leaſt doubt, but that I was to be ſacrificed to this Idol: The *Pophar* ſeeing me at a Diſtance call'd to me, to come and ſee their Ceremonies. Then I thought it was time to ſpeak or never; Father, ſaid I, ſince you give me leave to call you ſo, I am willing to perform all your Commands, where the Honour of the ſupreme God is not call'd in Queſtion; but I am ready to die a thouſand Deaths rather than give his Honour to another: I am a *Chriſtian*, and believe one only God, the ſupreme Being of all Beings, and Lord of the Univerſe; for which Reaſon I can't join with you in your Idolatrous Worſhip. If you are reſolv'd to put me to Death on that Account, I here offer my Life freely! if I am to be made a Part of your Infernal Sacrifice, I'll defend myſelf to the laſt drop of my Blood, before I will ſubmit to it. He anſwer'd me with a Smile, rather than with any Indignation, and told me when I came to be better acquainted with them, I ſhould find they were not ſo inhuman as to put People to Death, becauſe they were of a different Opinion from their own. That this was only a Religious Ceremony they perform'd to their deceas'd Anceſtors (4), and if I had not a mind to aſſiſt at it, I might ſit down at what Diſtance I pleas'd.

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* An Inſtrument to hold Incenſe.

Secretary. The Inquiſitors were extreamly pleas'd with the firſt Part of his Diſcourſe, wherein he ſhew'd ſuch Courage for the Defence of his Religion, and Reſolution to die rather than join in their Idolatrous Worſhip; but all had lik'd to have been daſh'd again by the ſecond Part, which made one of the Inquiſitors interrupt his Narration, and ask him the following Queſtion.

Inquiſitor. I hope you don't think it unlawful to perſecute, or even to put to Death obſtinate *Hereticks* who would deſtroy the Religion of our Forefathers, and lead others into the ſame Damnation with themſelves. If Treaſon againſt one's Prince may be puniſh'd with Death, why may not Treaſon againſt the King of Heaven be puniſh'd with the like Penalty? Have a care you don't caſt Reflections on the Holy Inquiſition.

Gaudentio. Reverend Fathers! I only relate bare Matter of Fact, as it was ſpoke by the Mouth of a *Heathen*, ignorant of our Holy Myſteries; I have all the Reaſon in the World to extol the Juſtice of the Holy Inquiſition: Nor do I think, but that in ſuch Caſes mention'd by your Reverences, it may be lawful to uſe the utmoſt Severities to prevent greater Evils.

But it argu'd a wonderful Moderation in the *Pophar*, which I found to be his real Sentiments, not unbecoming a *Chriſtian* in ſuch Circumſtances, where it did not tend to the Deſtruction of the whole; but in this, as in all other Matters I ſubmit to your Deciſions.

Secretary. I interpos'd in his Favour, and put the Inquiſitors in mind, that there was nothing but what was juſt in his Anſwers: And we ourſelves only uſed thoſe Rigours in the laſt Extremity to prevent greater Miſchiefs; ſo they bid him read on.

When the *Pophar* had ſaid this, he and the reſt of them fell down on their Faces and kiſs'd the Earth: Then with the Burning-glaſs they kindled ſome odoriferous Woods; put the Coals in the Thurible with the Incenſe, and incenſed the Idol or Statue: That done they pour'd the Wine on the Altar; ſet Bread on the one ſide and Fruits on the other: And having lighted two little Pyramids of moſt delicious Perfumes at each End of the great Pyramid, they ſat them down round the Fountain, which I ſuppoſe was convey'd by Art under the Pyramid (5), and iſſued out in the middle of the Amphitheatre. There they refreſh'd themſelves, and gather'd the Fruits, which hung round us in the Grove, eating of them very heartily, and inviting me to do the like. I made ſome difficulty at firſt, fearing it might be part of the Sacrifice; but they aſſuring me all was but a civil Ceremony, I join'd them, and did as they did. The *Pophar* turn'd to me and ſaid, my Son, we worſhip one moſt High God, as you do: What we did juſt now, was not that we believe any Deity in that Statue, or ador'd it as a God; but only reſpect it as a Memorial and in remembrance of our Great Anceſtor, who heretofore conducted our Forefathers to this Place, and was buried in this Pyramid (6). The reſt of our Forefathers, who died before they were forc'd to leave this Valley, are buried all around us: That is the Reaſon we kiſs'd the Ground, not thinking it lawful to ſtir the Bones of the dead. We did the ſame in *Egypt*, becauſe we were originally of that Land: Our particular Anceſtors liv'd in that Part, which was afterwards call'd *Thebes* (7). The time will not permit me to acquaint you at preſent, how we were driven out of our Native Country to this Place, and afterwards from this Place to the Land we are now going, you ſhall know all hereafter. The Bread, Fruits and Wine we laid on the Altar (8), as they are the chief Support of our Being, ſo we leave them there as a Teſtimony, that the venerable old Man, whoſe Statue you ſee, was under God the Author and Father of our Nation. This ſaid, he told us it was time to make the beſt of our way, ſo they all got up, and having kiſs'd the Ground once more, the five elderly Men ſcrap'd a little of the Earth, and put in fine Golden Veſſels, with a great deal of Care and Reſpect. After refreſhing ourſelves again, we made our Proviſion of Fruits and Water, and leading our Dromedaries up the way we came down, we mounted and ſet out for the Remainder of our Journey.

Remarks of Signor *Rhedi*.

(1) WHOLE Armies had often periſh'd, *&c.* Antient Hiſtories give us ſeveral Inſtances of a great number of Perſons, and even whole Armies, who have been loſt in the Sands of *Africa*. *Herodotus* in *Thalia*, ſays that *Cambyſes* the Son of *Cyrus* the Great, in his Expedition againſt the *Ethiopians*, was brought to ſuch Streights in thoſe vaſt Deſerts, that they were forc'd to eat every tenth Man before they could get back again. The other Army which he ſent to deſtroy the Temple of *Jupiter Hammon* was entirely overwhelm'd and loſt in the Sands; *Herodot. Thalia.* The *Idolaters* imputed it as a Puniſhment for his Impiety againſt *Jupiter*, but it was for want of knowing the Danger.———I ſuppoſe very few are ignorant of the Contrivance of *Marius* the *Roman* General, to get over the Sands to *Capſa*, to ſeize *Jugurtha*'s Treaſure, which he thought ſecure. *Salluſt. de Bello Jugurthin.*

(2) The prodigious Fertility of *Africa*, in the Vales between the Deſerts and the Skirts of it, for a great Breadth towards the two Seas, is recorded by the beſt Hiſtorians; tho' the Ridge of it, over which our Author was conducted, and other particular Tracts, are all cover'd with Sands.

(3) I was deſign'd for a Human Sacrifice. Our Author's Fears were not vain, conſidering the Preparatives he ſaw, and other Circumſtances. Beſides, 'tis well known, the Antient *Africans*, particularly the *Getulians* and *Lybians*, and even the *Carthaginians*, made uſe of Human Sacrifices to appeaſe their Deities. *Bochart* in the Second Part of his *Geographia Sacra*, proves beyond Queſtion, that the *Carthaginians* were part of the People of *Canaan* driven out by *Joſhua*, who us'd to ſacrifice their Children to *Moloch*, &c. Even in *Hannibal's* Time, when they were grown more polite, they ſent privately Children to *Tyre* for a Sacrifice to *Hercules*.

(4) They perform'd to their deceas'd Anceſtors. The earlieſt Accounts of *Egypt*, from whence theſe People come, tell us that they had a great Veneration for their deceas'd Anceſtors. See the 3*d* Part of the Biſhop of *Meaux's* Univerſal Hiſtory, quoted above.——*Diodorus Siculus*, who liv'd in the beginning of *Auguſtus's* Reign, ſays of the *Egyptians*, τὸ περὶ τὰς ταφὰς μάλιστα σπουδάζειν, were particularly diligent about their Sepulchres, or in the Worſhip of their Dead. The ſame Superſtition reigns ſtill among the *Chineſes*, whom I ſhall ſhew afterwards to have been a Colony of *Egyptians*, notwithſtanding that *China* and *Egypt* are ſo far diſtant from each other.

(5) The Antient *Egyptians* had a ſtrange Fondneſs for building Pyramids, whether they were for the ſame End as the Tower of *Babel*, that is, to make themſelves a Name, or for other Ends, we can't tell.——The great Pyramid is more Antient than all the reſt, inſomuch that the beſt Authors don't know when to fix its Date, ſome ſaying it was built by *Mœris* their firſt King, others by *Cecrops Lector*. But if the Account the *Pophar* gives of their Origin, at the next Station, be true, it was built before there was any King in *Egypt*. The River *Nile* was convey'd by Art under the Great Pyramid.

(6) One of the Ends of building the Pyramids, was certainly for Burying-places for ſome great Men.

(7) Which was afterwards call'd *Thebes*, &c. *Thebes* once the moſt famous City of *Egypt*, having a hundred Gates, *&c.* was the *No-Amon*, or *Diaſpoſis* of the Antients, *Bochart Phaleg.* lib. 4. *Tacitus* ſays, that in the time of *Germanicus*, there was remaining an Inſcription in the *Egyptian* Language, ſignifying, *Habitaſſe quondam* (Thebis) *ſeptingenta millia Hominum ætate Militari.* That there was once Seven Hundered Thouſand Inhabitants in *Thebes* fit to bear Arms, *Tacit.* lib. 2. *Annal.*

(8) This is certainly rank Idolatry, for all the *Pophar* calls it but a civil Ceremony: Thus the Worſhip the *Chineſe* pay

to their Dead, and allow'd by the *Jeſuits*, was ſaid by them to be but a Pious Civil Ceremony, tho' it was like this, or rather more Superſtitious. See the Condemnation of it by Pope *Clement* XI.

Continuation of the MEMOIRS.

WE were now paſt the Tropick of *Cancer* (1), as I found by our Shadows going *Southward*; we went on thus a little bending towards the *Weſt* again, almoſt Parallel to the Tropick. The Breezes encreaſing rather ſtronger than before, ſo that about Midnight it was really cold. We gave our Dromedaries Water about Sunriſing and refreſh'd ourſelves a little: Then ſet out with new Vigour at a prodigious Rate; ſtill the Breezes fell between Nine and Ten, however we made ſhift to go on, becauſe they came again about Noon, between Three and Four was the hotteſt time of all. Beſides, going now parallel to the Tropick, we travell'd on the hot Sands, or even deſcending; whereas when we pointed *Southwards* towards the Line, we found the Ground to be inſenſibly riſing upon us (2); but as we went on the Flats, if it had not been that we were almoſt on the Ridge of *Africa*, which made it cooler than one can well believe, it had been impoſſible to bear the Heats.

When we reſted, we not only pitch'd our Tents for ourſelves and Dromedaries, but the Sands were ſo hot, that we were forc'd to lay Things under our Feet to preſerve them from burning. Thus we travell'd thro' thoſe diſmal Deſerts for four Days, without ſight of any living Creature but ourſelves. Sands and Sky was all that preſented itſelf to our View. The Fatigue was the greateſt I ever underwent in my Life. The fourth Day about Eight in the Morning, by good Fortune for us, or elſe by the prudent forecaſt of the *Pophar*, who knew all his Stations, we ſaw another Vale towards the Right-hand, with ſome ſtraggling Trees here and there, but not looking nigh ſo pleaſant as the firſt: We made to it with all our Speed, and had much ado to bear the Heats till we came to it. We alighted immediately, and led our Dromedaries down the gentle Deſcent till we cou'd find a thicker Part of it. The firſt Trees were thin and old, as if they had juſt Moiſture enough to keep them alive: The Ground was but juſt cover'd over with a little Sun-burnt Moſs without any ſign of Water, but our Stock was not yet gone. At length, as we deſcended, the Grove encreas'd every way, the Trees were large, with ſome Dates here and there, but not ſo good as in the other.

We reſted a little, then continued to deſcend for ſome time, till we came into a very cool and thick Shade. Here the *Pophar* told us, we muſt ſtay two or three Days, perhaps longer, till he ſaw his uſual Signs, for proceeding on his Journey, and bid us be ſparing of our Water for fear of Accidents. We ſettled our Dromedaries as before: For ourſelves we we could ſcarce take any Thing, we were ſo fatigued, wanting Reſt more than Meat and Drink. The *Pophar* ordering us ſome Cordial Wines, they had along with them for that Purpoſe, told us, we might ſleep as long as we wou'd, only bid us be ſure to cover ourſelves well: For the Nights were long, and even cold about Midnight; we were all ſoon aſleep, and did not wake till Four the next Morning. The *Pophar* being ſollicitous for all our Safeties as well as his own, for this was the critical Time of our Journey, was awake the firſt of us. When we were up,and refreſh'd ourſelves, which we did with a very good Appetite, he told us we muſt go up on the Sands again to obſerve the Signs. We took our Dromedaries along with us for fear of wild Beaſts, tho' we ſaw none, walking gently up the Sands, till we came to very high Ground. We had but a dreary Proſpect of Sun-burnt Plains, as far as our Eyes could carry us, without

Graſs, Stick or Shrub, except when we turn'd our Backs to look at the Vale where we had lain all Night, which we ſaw ſpread and extended itſelf a vaſt Way. He aſſur'd us, the Notes left for Rules by his Anceſtors, mention'd a Spring in that Vale below us, which running lower became a Rivulet, but that either by an Earthquake, or ſome Flood of Sand, it was quite choak'd up, running under Ground without any one's Knowledge, whether it broke out again, or was entirely ſwallow'd up (3). He ſaid alſo that by the moſt ancient Accounts of his Forefathers, the Sands were not ſo dangerous to paſs, as they are now, or of ſuch vaſt Extent (4), but had fruitful Vales much nearer one another than at preſent. He added, that he hop'd to ſee the Signs he wanted, for proceeding on our way; ſince there was no ſtirring till thoſe appear'd. That according to his *Ephemeris* and Notes, they ſhould appear about this Time, unleſs ſomething very extraordinary happen'd. This was about Eight in the Morning, the 9th Day after we ſet out for the Deſerts. He was every now and then looking *Southward*, or *Southweſt*, with great Sollicitude in his Looks, as if he wonder'd he ſaw nothing. At length, he cry'd out with great Emotions of Joy, 'tis coming! Look yonder, ſays he, towards the *Southweſt*, and ſee what you can diſcover, as far as your Eyes can carry you; we told him, we ſaw nothing but ſome Clouds of Sands, carried round here and there like Whirlwinds. That is the Sign I want, continued he; but mark well which way it drives, we ſaid it drove directly *Eaſtward*, as nigh as we could gueſs. It does, ſays he; then turning his Face *Weſtwards*, with a little Point of the *South*, all thoſe vaſt Deſerts are now in ſuch a vaſt Commotion of Storms and Whirlwinds, that Man and Beaſt would ſoon be overwhelm'd in thoſe rolling Waves of Sands. He had ſcarce ſaid this, but we ſaw at a vaſt Diſtance, Ten Thouſand little Whirlſpouts of Sand, riſing and falling with a prodigious Tumult and Velocity (5) *Eaſtward*, with vaſt thick Clouds of Sand and Duſt following it. Come, ſays he, let us go down to our Reſting-place, for there we muſt ſtay, till we ſee further, how Matters go. As this appear'd newer to me than any of the reſt, I made bold to aſk him, what was the Cauſe of this ſudden *Phænomenon*, being poſſeſs'd with a great Idea of the Knowledge of the Man: He told me that about that Full-Moon, there always fell prodigious Rains (*6*), coming from the *Weſtern* Part of *Africa*, on this Side the Equator, at the firſt coming, driving a little *South-*

weſt for ſome time, then they turn'd almoſt *South*, and croſs'd the Line till they came to the Source of the *Nile*; in which Parts they fell for three Weeks or a Month together, which was the Occaſion of the over-flowing of that River (7). But that on this ſide the Equator, it only rain'd about fifteen Days, preceded by thoſe Whirlwinds and Clouds of Sand, which render'd all that Tract impaſſable, till the Rains had laid them again.——By this time we were come down to our Reſting-place, and tho' we did not want Sleep or Refreſhment, yet we took both to have the cool of the Evening to recreate ourſelves after ſo much Fatigue, not being likely to move till the next Evening at ſooneſt.

Remarks of Signor *Rhedi*.

(1) WE were paſs'd the Tropick of *Cancer*, as we found by our Shadows, *&c.* When Perſons are beyond that Tropick, at Mid-day the Shadows of Things are towards the *South*, becauſe the Sun is then *North* of us;

Miranturque umbras tranſire ſiniſtras.

They might have paſs'd the Tropick before, ſince it runs over part of the Deſert of *Barca*, not much *Southward* of *Egypt*; but it ſeems they ſteer'd *Weſtward* for ſome time.

(2) His Obſervations are juſt, ſince all the new Philoſophers allow the Earth to be Spheroidal and Gibbous towards the Equator. Whoever therefore goes by Land, either from

the *North* or *South* towards the Equator, muſt aſcend. This ſeems to be a very natural Reaſon, why thoſe immenſe *Barcs* are not ſo exceſſive hot. The higheſt Mountains are conſiderably nigher the Sun than the low Lands, yet exceſſive cold in the hotteſt Climates; in the Vales the Rays of the Sun are coop'd in, and doubl'd and trebl'd by Refraction and Reflection, *&c.* The ſame Air put in a turbulent Motion will be hot, and in a direct one cold.

(3) Geographers agree, that Rivers, and even great Lakes in *Africa* ſink under Ground, and are quite loſt without any viſible Outlets. The vaſt Depth of the Strata of Sand ſeem more proper to ſwallow them up there, than in other Parts of the World.

(4) There ſeems to be a natural Reaſon for what he ſays; for thoſe vaſt Sands or Hills of Gravel, were undoubtedly left by the general Deluge, as probably all the leſſer Strata or Beds of Gravel were. Yet great Part of them muſt have been cover'd with Slime or Mud for ſeveral Years after the Deluge, ſome thinner, ſome thicker, and conſequently more moiſt and productive accordingly. Nevertheleſs, the violent Rays of the Sun, ſtill render them more dry and barren, and in all probability, theſe Deſerts will encreaſe more and more, where the Country is not cultivated.

(5) Tho' in the vaſt Ocean between the Tropicks where Promontories don't intervene, the Winds are generally *Eaſterly*, yet there is a perpetual *Weſtwind* blows into *Guinea.*——There are vaſt Rains at the Solſtices between the Tropicks, as the Accounts of thoſe Parts declare; tho' at that Time of the Year, more beyond the Line than on this ſide of it. It is not to be queſtion'd, but in ſuch violent Changes, particularly before thoſe Rains, there muſt be furious Hurricanes of Wind and Sand, enough to overwhelm whole Armies and Countries.———The moſt incredible part of this Narration, is how they could travel at all under the Tropick, in the Summer Solſtice, only, as he ſays, the Ground being very high and open, it muſt draw Air.

(6) Naturaliſts agree, That beyond the Line, there are great Rains at that Seaſon. 'Tis poſſible they may begin on this ſide, being driven by the perpetual *Weſtwinds* into *Guinea*, and then by natural Cauſes, turn towards the Line and *Southern* Tropick.

(7) The Cauſes of the over-flowing of the River *Nile*, unknown to moſt of the Antients, are now allow'd to be the great Rains falling in *June* and *July* about the Line, and the *Southern* Tropick, and the melting of the Snow on the Mountains of the Moon lying in that Tract. None can wonder there

ſhould be Snow in thoſe hot Climates, who have heard of the *Andes* or *Cordillerias* bordering on *Peru*. Our *Italy* is very hot, yet the *Alps* and *Appenines* are three parts of the Year cover'd with Snow.———The *Nile* overflows in *Auguſt*, which ſeems to be a proper Diſtance of Time for the Waters to come down to *Egypt*, ſuch a vaſt way off from the Cauſe of it. There is a River in *Cochinchina*, and elſwhere, that overflows in the ſame manner.

Continuation of the MEMOIRS.

AT five in the Evening, the *Pophar* call'd us up to go with him him once more to the higheſt part of the Deſert, ſaying he wanted one Sign yet, which he hop'd to have that Evening, or elſe it would go hard with us for want of Water, our Proviſion of it being almoſt ſpent; and there were no Springs in the Deſerts that we were to paſs over, till we came within a long Day's Journey of the End of our Voyage. However, he ſcarce doubted but we ſhould ſee the certain Sign he wanted this Evening: On which Account, there did not appear ſuch a Sollicitude in his Countenance as before, for tho' he was our Governour or Captain, with the moſt reſpectful deference paid to him, as ever I ſaw; yet he govern'd us in all Reſpects, as if we were his Children, with all the Tenderneſs of a Father, as his Name imported; tho' none of the Company were his real Children. If there were any Signs of Partiality, it was in my Favour, always expreſſing the moſt endearing Tenderneſs for me, which the other young Men, inſtead of taking any diſlike at it, were really pleas'd with it: No Brothers in the World could be more loving to one another than we were. The elderly Men took Delight in ſeeing our youthful Gambols with one another: 'Tis true their Nature is of the two, a little more inclin'd to Gravity than the *Italians*, who are no light Nation; yet their Gravity is accompanied with all the Serenity and Chearfulneſs imaginable, and I thought then, by our firſt Acquaintance, that I never ſaw ſuch an Air of a Free-born People in my Life, as if they knew no other Subjection but what was merely Filial. When we came to the high Ground, we could ſee the Hurricanes play ſtill; but what was more wonderful, very few Effects of that Aerial Tumult came our way, but drove on almoſt parallel to the Equator: The Air look'd like a brown dirty Fog, towards the *Eaſt* and *South-Eaſt*; all the Whirlwinds tending towards thoſe Parts: It began after ſome time, to look a little more lightſome towards the *Weſt*; but ſo, as if it were occaſion'd by a more ſtrong and ſettled Wind. At length we perceiv'd at the fartheſt Horizon, the edge of a prodigious black Cloud, extending itſelf to the *South-Weſt* and *Weſtern* Points, riſing with a diſcernible Motion, tho' not very faſt. We ſaw plain enough, by the blackneſs and thickneſs of it, that it prognoſticated a great deal of Rain.——Here they all fell proſtrate on the Earth: Then raiſing up their Hands and Eyes towards the Sun, they ſeem'd to pay their Adorations to that great Luminary. The *Pophar*, with an audible Voice, pronounc'd ſome unknown Words, as if he were returning Thanks to that Planet for what he ſaw. At this I ſtepp'd back, and kept myſelf at a Diſtance: Not ſo much for fear of my Life, as before, as not to join with them in their Idolatrous Worſhip. For I could not be ignorant now, that they had a wrong Notion of God, and if they acknowledg'd any, it was the Sun: Which in Effect is, the leaſt Irrational Idolatry People can be guilty of (1). When they had done their Oriſons, the *Pophar* turn'd to me, and ſaid, I ſee you won't join with us in any of our Religious Ceremonies; but I muſt tell you, continued he, that Cloud is the ſaving of all our Lives: And as that great Sun, pointing to the Luminary, is the Inſtrument that draws it up, as indeed he is the Preſerver of all our Beings, we think ourſelves oblig'd to return our

Thanks to him. Here he ſtopp'd, as if he had a mind to hear what I could ſay for myſelf. I was not willing to enter into Diſputes, well-knowing that Religious Quarrels are the moſt provoking of any: Yet I thought myſelf oblig'd to make Profeſſion of my Belief in the Supreme God, now I was call'd upon in the profeſs'd Worſhip of a falſe Deity. I anſwer'd with the moſt modeſt Reſpect I was capable of, that that glorious Planet was one of the Phyſical Cauſes of the Preſervation of our Beings, and of the Production of all Things; but that he was produc'd himſelf by the moſt High God, the firſt Cauſe and Author of all Things in Heaven and Earth: The Sun only moving by his Order, as an Inanimate Being, incapable of hearing our Prayers, and only operating by his Direction. However, I offer'd to join with him, in returning my beſt Thanks to the moſt High God, for creating the Sun, capable by his Heat to raiſe that Cloud for the ſaving our Lives. Thus I adapted my Anſwer, as nigh to his Diſcourſe as I cou'd, yet not ſo as to deny my Faith. For I could not entirely tell what to make of them as yet; ſince I obſerv'd, they were more myſterious in their Religious Ceremonies, than in any Thing elſe (2), or rather this was the only Thing they were reſerv'd in. He ponder'd a good while on what I ſaid, but length he added, you are not much out of the way, you and I will talk this Matter over another Time. So turn'd off the Diſcourſe; I ſuppos'd it to be becauſe of the young Men ſtanding by us, who he had not a mind ſhould receive any other Notions of Religion, but what they had been taught. It was Sun-ſet by that we came down to the Grove. We had ſome ſmall Flights of Sand, caus'd by an odd Commotion in the Air, attended with little Whirlwinds, which put us in ſome Apprehenſions of a Sand-ſhower; but he bid us take Courage, ſince he could not find in all his Accounts, that the Hurricanes or Rains ever came in any great Quantity, as far as we were. The Nature of them being to drive more parallel to the Equator; but he was ſure we ſhould have ſome, and order'd us to pitch our Tents as firm as we could, and draw out all our Water-Veſſels, to catch the Rain againſt all Accidents. When this was done, and we had eat our Suppers, we recreated ourſelves in the Grove, wandering about here and there, and diſcourſing of the Nature of theſe *Phænomena*. We did not care to go to Reſt ſo ſoon, having repos'd ourſelves ſo well that Day, and had all the following Night and the next Day to ſtay in that Place. The Grove grew much pleaſanter as we advanc'd vanc'd into it; there were a great many Dates and other Fruits, the natural Produce of *Africa*; but not quite ſo rich as in the firſt Grove. I made bold to aſk the *Pophar*, how far that Grove extended, or whether there were any Inhabitants. He told me, he could not tell any Thing of either. That it was poſſible the Grove might enlarge itſelf different ways, among the winding Hills; ſince his Accounts told him, there had been a Rivulet of Water, tho' now ſwallow'd up; but he believ'd there were no Inhabitants, ſince there were no mention made of them in his Papers. Nor did he believe any other People in the World beſide themſelves, knew the way, or would venture ſo far into thoſe horrid inhoſpitable Deſerts. I aſk'd how he was ſure that was the Place; or by what Rule he could know how far he was come, or where he was to turn to Right or Left; having a mind to learn whether he had any certain Knowledge of the Longitude, which creates ſuch Difficulties to the *Europeans*. He ſtopp'd a little at my Queſtions; then ſaid without any apparent Heſitation, Why, ſaid he, we know by the Needle, how far we vary from the *North* or *South* Point, at leaſt till we come to the Tropick (3); if not, we can take the Meridian and Height of the Sun, and knowing the Time of the Year, we can tell how near we approach to, or are off the Equator. Yes, ſaid I; but as there are different Meridians every ſtep you take, how can you tell, how far you go *Eaſt* or *Weſt*, when you run either way in parallel Lines (4) to the Tropick, or the Equator. Here he ſtopp'd again, and either cou'd not make any certain Diſcovery, or had not a mind to let me into the Secret. The firſt was moſt likely, however, he anſwer'd readily enough, and ſaid, you pleaſe me with your curious Queſtions, ſince I find you underſtand the Difficulty. Why, continued he, all the Method we have, is to obſerve exactly how far our Dromedaries go in an Hour, or any other Space of Time: You ſee we go much about the ſame Pace: We have no Stops in our Way, but when we know of it, to refreſh ourſelves or ſo, for which we generally allow ſo much Time (5). When we ſet out from *Egypt*, we went due *Weſt*; our Beaſts gain ſo many Miles an Hour; we know by that how far we are more *Weſt* than we were. (6) If we decline to the *North* or the *South*, we know likewiſe, how many Miles we have advanc'd in ſo many Hours, and compute how much the Declination takes off from our going due *Weſt*. And tho' we can't tell to a demonſtrative Exactneſs, we can tell pretty nigh. This was all I could get out of him at that Time, which did not ſatisfy the difficulty: Then I ask'd him, how they came to find out this Way, or to venture to ſeek out a Habitation unknown to all the World beſide. He anſwer'd, for Liberty, and the Preſervation of their Laws. I was afraid of asking any further, ſeeing he gave ſuch general Anſwers. By this Time it began to be prodigious dark, for all it was Full Moon (7); we had ſome ſudden Guſts of Wind that ſtartl'd us a little. It lighten'd at ſuch a Rate, as I never ſaw in my Life, tho' it was towards the Horizon, and drove ſide-ways of us; yet it was really terrible to ſee; the Flaſhes were ſo thick, the Sky was almoſt in a light Fire: We made up to our Tents as faſt as we cou'd; tho' we had only the Skirts of the Clouds over us, it rain'd pretty hard, ſo that we had ſoon ſupply'd our Veſſels with Water, and got ſafe into our Shelter. The Thunder was but juſt audible at a vaſt diſtance, and for our Comfort, drove ſtill to the *Eaſtwards.* I don't know in what Diſpoſitions the elderly Men might be in, being accuſtom'd to the Nature of it; but I am ſure I was in ſome Apprehenſion, not doubting, but if it had come directly over us, nothing could withſtand its Impetuoſity. I had very little Inclination to reſt, whatever my Companions had, but pondering with myſelf, both the Nature of the Thing, and the prodigious Skill theſe Men muſt have in the Laws of the Univerſe, I ſtaid with Impatience waiting the Event.

Remarks of Signor *Rhedi*.

(1) THE leaſt Irrational Idolatry People could be guilty of, *&c.* All Idolatry being a Worſhip of Creatures, inſtead of the one Supreme God, muſt be Irrational. But it is certain, and well atteſted by Antient Hiſtory, that the *Eaſtern* Nations worſhipped the Sun: Probably it was the firſt Idolatrous Worſhip that was in the World. The great Benefits all Nature receives from his Influence; the glorious Brightneſs of his Rays; the Variety, yet conſtant Tenour of his Motions, might induce Ignorant People to believe him to be of a Superior Nature to other Creatures, tho' it is evidently certain, he is limited in his Perfections, and conſequently no God. 'Tis true, the Antient *Egyptians*, from whom theſe People ſprung, as will be ſeen afterwards, did worſhip the Sun in the moſt early Times. There was a Prieſt of the Sun in the Patriarch *Joſeph*'s Time. And as the *Egyptians* were ſome of the firſt Aſtronomers in the World, contending for Antiquity with the *Chaldeans*. Tho' both the *Chaldeans* and *Egyptians*, had their Knowledge from the Deſcendants of *Sem*, or his Father *Noah*, who by the admirable Structure of the Ark, appears to have been Maſter of very great Sciences. I ſay the *Egyptians* being ſo much addicted to Aſtronomy, 'tis probable that glorious Luminary was the chief Object of their Worſhip. They did not worſhip Idols and Beaſts till long afterwards. See the Learned *Bochart*'s *Phaleg. in Miſraim*.

(2) Myſterious in their Religious Ceremonies. This agrees with all Antient Accounts of the firſt People of *Egypt*; witneſs their Emblems, Hieroglyphicks, *&c.* Moſt of the Antient Fables, under which ſo many Myſteries were couched, did not firſt ſpring from the *Greeks*, tho' improv'd by them;

but from the *Egyptians* and *Chaldeans*, who at firſt held a Communication of Sciences with one another, but grew to Emuloſity afterwards. The wonderful Things the *Egyptian Magi* did, in Imitation of the Miracles wrought by *Moſes*, ſhew they were great *Artiſts*.

(3) At leaſt till we came to the Tropick, &c. Experimental Philoſophy tells us, that the Needle is of little Uſe in Navigation, when under the Line; but lies fluctuating without turning to any Point of itſelf; becauſe as ſome ſuppoſe, the Cnrrent of the Magnetick Effluvia, flying from Pole to Pole, has there its longeſt Axis, as the Diameter of the Equator is longer than the Axis of the World. But whether this has the ſame Effect on the Needle by Land, which is the Caſe, as it has by Sea, we muſt have more certain Experiments to know, tho' 'tis probable it may.

(4) In Parallel Lines to the Tropick or Equator, &c. Wherever we ſtand, we are on the Summit of the Globe with reſpect to us. Whoever therefore thinks to go due *Weſt*, parallel to the Equator or *Eaſt*, will not do ſo, but will cut the Line at long-run, becauſe he makes a greater Circle. Theſe Men therefore, when they thought they went due *Weſt*, were approaching to the Line, more than they were aware of, and ſuppoſing the Structure of the Earth to be *Spheroidal*, went up Hill all the way, bating ſome ſmall Inequalities.

(5) This muſt be underſtood according to the foregoing Remark.

(6) At firſt Sight, it ſeems to be eaſier to find out the Longitude by Land than by Sea, becauſe we may be more certain how far we advance. At Sea there are Currents and Tides, and Settings in of the Sea, which makes the Ship to go aſlant more or leſs inſenſibly. As yet there has been no certain Rule found to tell us, how far we advance due *Eaſt* or due *Weſt*. The Elevation of the Pole, or the Height of the Sun ſhew us, how far we decline to the *North* or *South*; but we have no certain Rule for the *Eaſt* or *Weſt*.

(7) The Full Moon about the Summer Solſtice generally brings Rain, and the over-flowing of the *Nile* is now known to be caus'd by the vaſt Rains in the Regions near the Equator.

Continuation of the MEMOIRS.

I WAS muſing with myſelf on what I had heard and ſeen, not being able yet to gueſs with any Satisfaction, what theſe People were, when an unexpected Accident was the Cauſe of a Diſcovery; which made me ſee they were not greater Strangers to me, than I was to myſelf. The Weather was ſtifling hot, ſo that we had thrown off our Garments to our Shirts, and bared our Breaſts for Coolneſs Sake; when there came a prodigious Flaſh, or rather Blaze of Lightning, which ſtruck full againſt the Breaſt of one of the young Men oppoſite to myſelf, and diſcover'd a bright Gold Medal hanging down from his Neck, with the Figure of the Sun engrav'd on it, ſurrounded with unknown Characters; the very ſame in all Appearance I had ſeen my deceaſed Mother always wear about her Neck, and ſince her Death I carried with me for her Sake. I ask'd the Meaning of that Medal, ſince I had one about me, as it appear'd, of the very ſame Make. If the *Pophar* had been ſtruck with Lightning, he could not have been in a greater Surprize than he was at theſe

Words: You one of thoſe Medals ſaid he, How in the Name of Wonder did you come by it? I told him my Mother wore it about her Neck from a little Child, and with that pull'd it out of my Pocket. He ſnatch'd it out of my Hands with a prodigious Eagerneſs, and held it againſt the Lightning perpetually flaſhing in upon us. As ſoon as he ſaw it was the ſame with the other, he cried out, Great Sun, what can this mean! Then ask'd me again where I had it? How my Mother came by it; who my Mother was? What Age ſhe was of when ſhe died? As ſoon as the Violence of his Extaſy would give me leave, I told him my Mother had it ever ſince ſhe was a little Child: That ſhe was the adopted Daughter of a noble Merchant in *Corſica*, who had left her all his Effects when my Father married her: That ſhe was married at thirteen, and I was then nineteen, and the ſecond Son, ſo that I gueſs'd ſhe was towards forty when ſhe died. It muſt be *Iſiphena*, cry'd he, with the utmoſt Extaſy, it muſt be ſhe? Then he caught me in his Arms and ſaid, you are now really one of us, being the Son of my Father's only ſurviving Daughter, my dear Siſter *Iſiphena*, whoſe Remembrance made the Tears run down the old Man's Cheeks very plentifully. She was loſt at *Grand Cairo* about the Time you mention, together with a Twin-ſiſter who I fear is never to be heard of. Then I reflected I had heard my Mother ſay, ſhe had been inform'd, the Gentleman who adopted her for his Daughter, had bought her when ſhe was a little Girl of a *Turkiſh* Woman of that Place, —— that being charm'd with the early Signs of Beauty in the Child, and having no Children, he adopted her for his own. Yes, ſaid the *Pophar*, it muſt be ſhe; but what is become of the other Siſter; for ſaid he, my dear Siſter brought two at one unfortunate Birth, which coſt her her Life? I told him I never heard any Thing of the other. Then he acquainted me that his Siſter's Husband was the Perſon who conducted the reſt to viſit the Tombs of their Anceſtors as he did now: That the laſt Voyage he took his Wife, who out of her great Fondneſs had teaz'd him and importun'd him ſo much to go along with him, that tho' it were contrary to their Laws, he contriv'd to carry her diſguis'd in Man's Cloaths like one of the young Men he choſe to accompany him in the Expedition: That ſtaying at *Grand Cairo* till the next Seaſon for his Rurn, ſhe prov'd with Child of two Twins; and to his unſpeakable Grief died in Child-bed. That when they carried her up to *Thebes* to be interred with her Anceſtors, of which I ſhould have a more exact Information by and by, they were oblig'd to leave the Children with a Nurſe of the Country, with ſome *Egyptian* Servants to take Care of the Houſe and Effects; but before they came back, the Nurſe with her Accomplices ran away with the Children, and as we ſuppos'd, murder'd them, rifled the Houſe of all the Jewels and other valuable Things, and were never heard of afterwards. But it ſeems they thought it more for their Advantage to ſell the Children, as we find they did by your Mother; but what Part of the World the other Siſter is in, or whether ſhe be at all, is known only to the great Author of our Being. However, continued he, we rejoice in finding theſe hopeful Remains of your dear Mother, whoſe Reſemblance you carry along with you: It was that gave me ſuch a Kindneſs for your Perſon the firſt time I ſaw you, with ſomething, methought, I had never obſerv'd in any other Race of People beſide. But, ſaid he, I deprive my Companions and Childrens here of the Happineſs of embracing their own Fleſh and Blood, ſince we all ſprung from one common Father, the Author of our Nation, with whom you are going to be incorporated once more. Here we embraced one another with a Joy that is inexpreſſible. Now all my former Fears were entirely vaniſh'd; Tho' I had loſt the Country where I was born, I had found another, of which I could no ways be aſhamed, being the moſt humane and civiliz'd People I ever ſaw, and by all my Hopes, one of the fineſt Countries in the World; the only Check to my Happineſs was that they were *Infidels*. However, I was reſolv'd not to let any Conſideration blot out of my mind that I was a *Chriſtian*. On which Account, when the *Pophar* would have ty'd the Medal about my Neck, as a Badge of my Race, I had ſome difficulty in that Point, for fear it ſhould be an Emblem of Idolatry, ſeeing them to be extreamly Superſtitious. So I ask'd him, what was the meaning of the Figure of the Sun, with thoſe unknown Characters round about it? He told me the Characters were to be pronounced *Omabim*, *i. e.* The Sun is the Author of our Being, or more literally, the Sun is our Father. *Om* or *On*, ſignifies the Sun, [This will be explain'd in another Place] *Ab* ſignifies Father, *Im* or *Mim*, us. This made me remember, they had told me in *Egypt* that they were Children of the Sun; and gave me ſome Uneaſineſs at their Idolatrous Notions. So I told him, I wou'd keep it as a Cognizance of my Country; but could not acknowledge any but God to be the Supreme Author of my Being. As to the Supreme Author, ſaid he, your Opinion is little different from ours *.

But let us leave theſe Religious Matters till another time: We'll cloſe this happy Day with Thankſgiving to the Supreme Being for this Diſcovery: To-morrow Morning, ſince you are now really one of ours, I will acquaint you with your Origin, and how we came to hide ourſelves in theſe Inhoſpitable Deſerts.——

[*The Reader is deſired not to cenſure or disbelieve the following Account, of the Origin and Tranſmigration of theſe People, till he has peruſ'd the Learned Remarks of Signor* Rhedi.]

THE next Morning the *Pophar* call'd me to him; Son, ſaid he, to fulfil my Promiſe which I made you laſt Night, and that you may not be like the reſt of the Ignorant World, who know not who their Forefathers and Anceſtors were: (1) Whether they ſprung from Brutes or *Barbarians* is all alike to them, provided they can but grovel on the Earth as they do. You muſt know therefore, as I ſuppoſe you remember what I told you at our firſt Station, that we came originally from *Egypt*. When you ask'd me, how we came to venture thro' theſe Inhoſpitable Deſerts, I told you it was for Liberty and the Preſervation of our Laws; but as you are now found to be one of us, I deſign to give you a more particular Account of your Origin. Our Anceſtors did originally come from *Egypt*, once the happieſt Place in the World: Tho' the Name of *Egypt*, and *Egyptians*, has been given to that Country, long ſince we came out of it, the original Name of it was *Mezzoraim* (2), from the firſt Man that peopled it, the Father of our Nation, and we call ourſelves *Mezzoranians* from him. We have a Tradition delivered down to us, from our firſt Anceſtors, that when the Earth firſt roſe out of the Water (3), ſix Perſons, three Men and three Women, roſe along with it: Either produc'd by the Sun (4), or ſent by the Supreme Deity to inhabit it. That *Mezzoraim* our firſt Founder was one of thoſe ſix; who encreaſing in Number, made choice of the Country now call'd *Egypt*, for the Place of his Habitation, where he ſettled with ſixty of his Children and Grandchildren, all whom he brought along with him, governing them as a real Father, and inſtructing them to live with one another, as Brothers of one and the ſame Family (5). He was a peaceable Man, abhorring the ſhedding of Blood (6), which he ſaid would be puniſh'd by the Supreme Ruler of the World: Extreamly given to the ſearch of Sciences, and Contemplation of the Heavens (7). It was he, who was the firſt Inventor of all our Arts, and whatever was uſeful for the Government of Life, ſprung from him. Tho' his Grandſon *Thaoth* (8) rather excell'd him, particularly in the more ſublime Sciences. Thus our Anceſtors liv'd for Four Hundred Years, encreaſing and ſpreading over all the Land of *Egypt*, and abounding with the Bleſſing of Peace and Knowledge, without Guile or Deceit, neither doing or fearing harm from any; till the wicked Deſcendants of the other Men, call'd *Hickſoes* (9), envying their Happineſs, and the Richneſs of their Country, broke in upon them like a Torrent, deſtroying all before them, and taking Poſſeſſion of that happy Place our Anceſtors had render'd ſo flouriſhing. The poor Innocent *Mezzoranians* abhorring, as I ſaid, the ſhedding of Blood, and Ignorant of all Violence, were ſlain like Sheep all over the Country; their Wives and Daughters violated before their Eyes. Thoſe their mercileſs Enemy ſpar'd, were made Slaves to work and till the Earth for their new Lords.

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* Theſe People are ſomething like the *Chineſe*, who worſhip the Material Heaven or Sky, which ſome Miſſionaries could think compatible with *Chriſtianity*.

Secretary. Here the Inquiſitors interrupted him, and ask'd him, whether he thought it unlawful in all Caſes to reſiſt Force by Force, or whether the Law of Nature did not allow the *Mezzoranians*, to reſiſt thoſe cruel Invaders even to the ſhedding of Blood; as alſo to puniſh Publick Malefactors with Death for the Preſervation of the whole. Their Intent was, as they are cautious of any new Opinions, to know whether he might not be a *Dogmatizer*, and advance ſome erroneous Notions, either by holding that to be lawful, which was not ſo; or denying Things to be lawful, which really may be allowable by the Light of Nature.

Gaudentio. Doubtleſs they might lawfully have reſiſted even to the ſhedding of Blood in that Caſe, as Publick Criminals may be put to Death. I only acquaint your Reverences with the Notions peculiar to theſe People; as for the Puniſhment of their Criminals, your Reverences will ſee, when I come to their Laws and Cuſtoms, that they have other Ways and Means of puniſhing Crimes, as effectual as putting to Death; tho' living entirely within themſelves, free from all Mixture and Commerce with other People, they have preſerv'd their Primitive Innocence in that Reſpect to a very great Degree.

Inquiſitor. Go on.

Gaudentio. The *Pophar* continuing his Relation, added; but what was moſt intolerable was, that theſe Impious *Hickſoes*, forced them to adore Men and Beaſts, and even Inſects for Gods: Nay, and ſome to ſee their Children offer'd in Sacrifice to thoſe Inhuman Deities (10). This dreadful Inundation fell at firſt only on the lower Parts of *Egypt*, which was then the moſt flouriſhing; as many of the diſtreſs'd Inhabitants as could eſcape their cruel Hands, fled to the upper Parts of the Country, in hopes to find there ſome little reſpite from their Misfortunes. But alas! What could they do! They knew no uſe of Arms: Neither would their Laws ſuffer them to deſtroy their own Species; yet expected every Hour to be devour'd by their cruel Enemies. The Country to which they were now retired, was too ſmall for them, if they could have enjoy'd it in Peace. The Heads of the Families in ſuch diſtreſs were divided in their Counſels, or rather they had no Counſel to follow: Some of them fled into the neighbouring Deſerts, which you have ſeen are very diſmal on both Sides the upper Part of that Kingdom; they were diſpers'd like a Flock of Sheep ſcatter'd ter'd by the ravenous Wolves. The Conſternation was ſo great, they were reſolv'd to fly to the fartheſt Parts of the Earth, rather than fall into the Hands of thoſe Inhuman Monſters. The greateſt Part of them agreed to build Ships, and try their Fortune by Sea. Our great Father *Mezzoraim*, had taught them the Art of making Boats (11), to croſs the Branches of the great River [*Nile*]; which ſome ſaid he had learn'd by being preſerv'd in ſuch a Thing from a terrible Flood that overflow'd all the Land *. Which Inſtrument of their Preſervation they ſo improved afterwards, that they could croſs the leſſer Sea (12) without any difficulty. This being reſolv'd on, they could not agree where to go: Some being reſolv'd to go by one Sea, ſome by the other. However they ſent all Hands to work, ſo that in a Year's time they had built a vaſt number of Veſſels, trying them backwards and forwards along the Coaſts, mending what was deficient, and improving what they imagin'd might be for their greater Security. They thought now, or at leaſt their Eagerneſs to avoid their Enemies, made them think they could go with Safety all over the main Sea. As our Anceſtors had chiefly given themſelves to the Study of Arts and Sciences, and the Knowledge of Nature, they were the moſt capable of ſuch Enterprizes of any People in the World. But the Apprehenſion of all that was miſerable being juſt freſh before their Eyes, quicken'd their Induſtry to ſuch a Degree, as none but Men in the like Circumſtances can have a juſt Idea of. Moſt of theſe Men were thoſe who had fled in Crowds from lower *Egypt*. The natural Inhabitants of the upper Parts, tho' they were in very great Conſternation, and built Ships as faſt as they could, yet their Fears were not ſo immediate, eſpecially ſeeing the *Hickſoes* remain'd yet quiet in their new Poſſeſſions. But News being brought them, that the *Hickſoes* began to ſtir again, more Swarms of their cruel Brood ſtill flocking into that rich Country, they reſolv'd now to delay the Time no longer, but to commit themſelves, Wives and Children, with all that was moſt dear and precious, to the Mercy of that Inconſtant Element, rather than truſt to the Barbarity of their own Species. They who came out of the lower *Egypt*, were reſolv'd to croſs the great Sea (13), and with immenſe Labour were forc'd to carry their Materials partly by Land, till they came to the outermoſt Branch of the *Nile*, ſince their Enemies coming over the *Iſthmus*, tho' they hinder'd them from going out of their Country by Land, unleſs by the Deſerts, yet had not taken Poſſeſſion of that Part of the Country. 'Tis needleſs to recount their Cries and Lamentations at their leaving their dear Country. I ſhall only tell you, that they ventur'd into the great Sea, which they croſs'd, and never ſtopp'd till they came to another Sea (14), on the Sides of which they fix'd their Habitation, that they might go off again in Caſe they were purſued. This we learnt from the Account of our Anceſtors, who met with ſome of them that came to viſit the Tombs of their deceas'd Parents, as we do; but 'tis an immenſe Time ſince, we never heard any more of them.——The other Part, who were much the greater Number, went down the leſſer Sea (15), having built their Ships on that Sea; they never ſtopp'd or touch'd on either Side, till they came to a narrow Part of it (16), which led them into the vaſt Ocean, there they turn'd off to the left into the *Eaſtern* Sea (17). But whether they were ſwallow'd up in the mercileſs Abyſs, or carried into ſome unknown Regions, we cannot tell, for they were never heard of more. Only of late Years, we have heard talk at *Grand Cairo*, of a very numerous and civiliz'd Nation in the *Eaſtern* Parts of the

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* In all Appearance this muſt have been *Noah's* Flood, which 'tis much Signor *Rhedi* paſſes over in his Remarks.

World, whoſe Laws and Cuſtoms have ſome Reſemblance to ours; but who, and what they are, we cannot tell, ſince we have never met with any of them.

Remarks of Signor *Rhedi*.

(1) WHO know not who their Anceſtors, *&c.* It would certainly be a great Satisfaction to Perſons to know from what Race of People, Country or Family, they ſprung originally. This Ignorance is owing chiefly to the *Barbari Tramontani* ‡; and other *Northern* Nations, who have from Time to Time, over-run the Face of *Europe*; leaving a mixture of their Spawn in all Parts of it, ſo that no one knows, whether he came originally from *Scythia* or *Aſia*, from a civiliz'd Nation, or from the greateſt Brutes; and tho' Wars and Invaſions have deſtroy'd, or interchang'd the Inhabitants of moſt Countries; yet this Man's Obſervation is a juſt Cenſure of the neglect of moſt People, with Reſpect to their Genealogy and Knowledge of their Anceſtors, where they have been ſettled in a Country for ſeveral Ages. But there are Matters of greater Moment in this Man's Relation, true or falſe, which lead us into ſome curious Remains of Antient Hiſtory.

(2) *Mezoraim* from the firſt Man, *&c.* The original Name of *Egypt* was *Miſraim*; from *Miſraim*, *Meſoraim*, or *Metſoraim*, as the Learned *Bochart* explains it, lib. 4. *Geograph. Sacra in Miſraim.* Monſieur *Du Pin*'s Hiſtory of the Old Teſtament, Chap. VI. and others. All Antient Authors agree, that it was once the richeſt and happieſt Country in the World: Flouriſhing with Plenty, and even Learning, before the Patriarch *Abraham*'s Time. There is a very remarkable Fragment of *Eupolemus* an Antient *Heathen* Writer, taken from the *Babylonian* Monuments, preſerved by *Euſebius*,

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‡ Signior *Rhedi* being an *Italian*, one can't wonder he ſpeaks ſo contemptibly of the *Northern* People; the *Italians* call them all *Barbari*.

lib. 9. *Preparat. Evan.* The Words are, Βαϐυλωνίυς λεγειν πρῶτον γενέσθαι Βῆλον ὃν εἶναι Κρόνον ἀδελφον τῷ Μισραιμ πατρὶ Ἀιγυπτίων. The whole Fragment, in our Mother Tongue ſignifies, that according to the *Babylonians*, the firſt was *Belus*, the ſame with *Kronos* or *Saturn*; from him came *Ham* or *Cham*, the Father of *Chanaan*, Brother to *Meſraim*, Father of the *Egyptians*.

(3) The Earth roſe out of the Water. This is an obſcure Notion of *Noah*'s Flood, known to all Nations, at leaſt the *Eaſtern*, as appears by the oldeſt Remains, of which ſee *Bochart* in that Article, lib. 1. The Earth roſe out of the Water, or the Waters ſunk from the Earth. Theſe People might miſtake ſomething of that undoubted and antient Tradition. But *Miſraim* could not be Ignorant of the Flood, his Father *Ham* having been in the Ark, whether Ignorance or other Motives made his Poſterity vary in the Account; but 'tis evident the Antients had a Notion of the general Deluge, as may eaſily be proved by the Remains of *Heathen* Authors bearing Teſtimony to the Scripture Account of it.

(4) Either produced by the Sun, *&c.* The Antient *Egyptians* thought Men, as well as Inſects, were produced out of the Slime of the *Nile*, by the Heat of the Sun, and call'd themſelves *Aborigines*, as ſeveral other Nations did. Tho' this wiſe Man is inclin'd to think they were created by God; as 'tis evident and certain they were; for ſince we ſee one ſingle Inſect cannot be produced without a Cauſe, 'tis Nonſenſe, as well as impoſſible to imagine an Infinite Series of Men and Animals could be produced without a ſeparate Cauſe: On which Account *Atheiſm* is one of the moſt fooliſh and abſurd Notions in the World.

(5) *Herodotus* tells us, the *Egyptians* pretended to be the firſt Inhabitants of the Earth; tho' the *Ethiopians* contended with them for Antiquity. I muſt quote the Words in *Latin*, out of *Laurenzo Valla*'s Tranſlation, becauſe I have him not in *Greek*, *Omnium Hominum priores ſe extitiſſe arbitrabantur*. They eſteem'd themſelves, ſays he, to have been the firſt of all Men. *Herodot.* lib. 2. *Euterpe*.

(6) Of the ſame Family, *&c.* 'Tis certain from *Bochart*, and other Learned Authors. That the *Egyptian* Government, as well as that of moſt Nations, was at firſt Patriarchal: Till *Nimrod* founded the firſt Kingdom or Empire in the World; whoſe Example others followed according to their Power. However, the Patriarchal Government was ſoon broke in upon in *Egypt*, ſince they had King's in *Abraham* and *Iſaac*'s Time, as we learn from the Old Teſtament. See *Bochart's Geographia Sacra*.

(7) Abhorring the ſhedding of Blood, *&c.* The celebrated Biſhop of *Meaux* in the 3d Part of his Univerſal Hiſtory, gives us a wonderful Deſcription of the Juſtice and Piety of the firſt *Egyptians*, who had ſuch a Horror of ſhedding Man's Blood, that they puniſh'd their Criminals after they were dead; which was as much *in Terrorem*, conſidering their ſuperſtitious Reverence for their deceas'd Friends and Parents, as if they had been puniſhed when alive. The Reaſon why the Antient Moral *Heathens* abhorr'd the ſhedding of Blood, might be on Account that *Noah*'s Sons living before the Deluge, knew the wickedneſs of the World was the Cauſe of that dreadful Judgment. And ſhedding of Blood being the firſt Crime puniſh'd by God, they might take Warning by ſuch terrible Examples; tho' their Impiety, in ſome Nations, ſoon obſcured this Innate Light of Nature. Particularly, the Deſcendants of *Ham*, all but this *Miſraim*; who with his Family, by all Accounts, firſt peopled *Egypt*; and they were noted for Juſtice and Knowledge. It will be made evident in the ſubſequent Remarks, that theſe *Hickſoes*, were the Deſcendants of wicked *Chanaan* or *Caſh*, who deſtroy'd the peaceable State of the firſt *Egyptians*, and introduced Idolatry among them; which made great Numbers of them fly into other Parts of the World to ſave themſelves.

(8) Extreamly given to the ſearch of Sciences, *&c.* The ſame Learned Biſhop of *Meaux*, and other Hiſtorians aſſure us, as it is a Thing well known to all the Learned, That Arts and Sciences were brought to very great Perfection in the earlieſt Times in *Egypt*. *Moſes* was inſtructed in the Sciences of the *Egyptians*. *Triptolemus* the Founder of Agriculture, came out of *Egypt*. *Bacchus* the Inventor of Wine, according to the Antients, came out of *Egypt* or *Lybia*, which borders upon it; tho' it was firſt learn'd from *Noah*; *Pythagoras* and other learned Men, went into *Egypt* to be inſtructed by the Prieſts, *&c.* *Herodotus* ſays the ſame of himſelf.

(9) His Grandſon *Tha-oth*. This *Tha-oth* the famous Philoſopher of the *Egyptians*, was before *Mercury*, or *Triſmegiſtus*; tho' ſome take him to be the ſame. All allow him to be extreamly Antient, but cannot fix the Time when he lived. Hiſtorians murder his Name at a ſtrange Rate. *Bochart* calls him, *Ta-antus*, lib. 2. cap. 121. *Clemens Alex.* lib. 6. *Strom.* ſays, he wrote 42 Books of Aſtrology, Geography, Phyſick, Policy, Theology, Religion and Government. *Joſeph Ben-Gorion de Diviſione Gentium*, calls him, *Tutis*; ſome call him *Theut*, others *Teut*, *Taut*, *Thoth*, &c. But according to this Man, his Name was *Tha-oth*: 'Tis undoubted, however, that he was the great Maſter of the *Egyptians*; but

derived his Learning from *Noah*, who might have the Knowledge of Arts and Sciences from the *Antediluvian* World, or from the Columns of *Seth*, which *Joſephus* ſays, contain the Principles of Aſtrology, and were erected before the Flood by the Nephews of *Seth:* One of which Columns, as he ſays, remained in *Syria* in his Time. *Joſeph*. lib. 2. An. c. 2.

(10) Call'd *Hyckſoes, &c.* The ſame *Joſephus*, lib. 2. *Contra Appion*, ſays, that *Hyckſoes*, or *Hycloes*, an old *Egyptian* Word ſignifies Βασιλεῖς ποιμενας, *King Shepherds*, or King of Beaſts, given them by the Native *Egyptians*, as a Name of Diſgrace and Contempt. It's out of all Controverſy that there was a great Revolution in *Egypt*, about four Hundred Years after the Flood, or a little before *Abraham*'s Time. Monſieur *du Pin* makes the Time from the Flood to *Abraham*'s Birth three Hundred and fifty Years; and about four Hundred to his being call'd by God. 'Tis certain alſo, there were Kings in *Egypt* in *Abraham*'s Time. 'Tis probable theſe Kings were the *Hyckſoes*, or *King Shepherds*, who alter'd the Government of the Antient *Egyptians*, and continued about five Kings Reigns. For when the Patriarch *Joſeph* call'd his Father and Brethren into *Egypt*, he bid them ask the Land of *Goſhen* to inhabit, becauſe, ſaid he, all Shepherds are an abomination to the *Egyptians*. By which it appears the Shepherds were lately driven out. In all likelihood they were theſe Kings who introduced Idolatry and the Adoration of brute Beaſts among the *Egyptians*, for which Reaſon they call'd them in deriſion King-Shepherds, or King-Beaſts.————The great *Bochart*, in his *Phaleg*. looks upon this Revolution in *Egypt* to have been before *Abraham*'s Time, and ſo far from being a fiction, that he ſays in expreſs Words, *Caſlucos & Capthoræos* (whom he proves to be the People of *Colchos*, for all it is ſo far from *Egypt*) *ex Ægypto migraſſe certum eſt ante Abrahami Tempora*. It is certain, ſays he, that the *Caſluci* and the *Capthoræi* went out of *Egypt* before *Abraham*'s Time. *Bochart Phaleg*. lib. 4. c. 31. *Herodotus* in *Euterpe* ſays, that the People of *Colchos* were originally *Egyptians*; tho' ſome ſay they went back ſome Ages after, and ſettled in *Paleſtine*, and were call'd after that *Philiſtines*.

(11) Their Children offer'd a Sacrifice to thoſe inhuman Deities. Theſe *Hyckſoes* being in all appearance the deſcendants of wicked *Chanaan* or *Cuſh*, were ſo abominably impious, as to Sacrifice human Victims and Children to their falſe Gods; and even were the firſt Authors of all Impiety and Idolatry.

(12) The art of making Boats, *&c.* 'tis highly probable the *Egyptians* had the knowledge of Shipping long before the *Greeks*, whoſe fineſt Ship was *Argo*, built by *Jaſon* to fetch

the Golden Fleece from *Colchos*. The firſt notion of Shipping was undoubtedly taken from the Ark; the *Egyptians* were neceſſitated to make uſe of Boats, by reaſon of the annual overflowing of the River *Nile*, and to paſs the different Branches into which that famous River divides itſelf in the lower *Egypt*. The *Sidonians*, whom *Bochart* proves to be the deſcendants of *Chanaan*, had the uſe of Shipping, as he alſo proves, before the Children of *Iſrael* departed out of *Egypt*.

(13) The leſſer Sea. *Egypt* is bounded on the one ſide by the end of the *Mediterranean*; on the other ſide by the *Red-Sea* dividing it from *Arabia*: This he calls the leſſer Sea, as being much narrower than the *Mediterranean*.

(14) This great Sea, as diſtinguiſhed from the leſs, muſt be the *Mediterranean*. Thoſe who fled by that Sea, muſt be thoſe who went to *Colchos*; they could not go by Land over the *Iſthmos*, becauſe the *Hyckſoes* pour'd in upon them that way: We muſt not ſuppoſe they went all the way by Sea to *Colchos*, quite round by the Streights of *Helleſpont*. They muſt croſs the end of the *Mediterranean*, and went by Land the ſhorteſt way they could till they came to the borders of the *Euxine* Sea. 'Tis almoſt incredible Men ſhould go ſo far to ſeek an Habitation. But *Bochart* ſays, 'tis certain the People of *Colchos* came out of *Egypt*; they muſt therefore have been drove out by ſome terrible Enemies. You will ſay, why may not this firſt Revolution in *Egypt*, which *Bochart* ſpeaks of, have been made by the great *Semiramis*, Wiſe to *Ninus*, the Son of *Nimrod*. 'Tis anſwer'd in the firſt Place, becauſe *Joſephus* calls the firſt Invaders of *Egypt*, Βασιλεῖς ποιμένας, *King Shepherds*, which can't agree with the great Heroine *Semiramis*. 2*dly*, Becauſe it is not credible, notwithſtanding the contrary Opinion of moſt Hiſtorians, that *Ninus* the Husband of *Semiramis*, could not be ſo early as they make him to be, *i. e.* the Son of *Nimrod*, but ſome other *Ninus* long after him. For tho' *Semiramis* conquer'd *Egypt* and afterwards loſt her Army againſt the *Æthiopians*, this could not be ſo ſoon after the Flood; becauſe Hiſtorians deſcribe that Army to conſiſt of three Hundred Thouſand Men inſtructed in diſcipline after a Military manner, arm'd with warlike Chariots, *&c.* as were the *Æthiopians* againſt her, and even ſuperior to her. I ſay 'tis not credible ſuch great Armies could be raiſed ſo ſoon after the Flood, if ſhe was Daughter in Law to *Nimrod* the great Hunter, who was the Son of *Cuſh*, and Great Grandſon to *Noah*.

(15) Another Sea, *i. e.* the *Euxine* Sea.

(16) The leſſer Sea, *i. e.* the *Red Sea*. There were ſeveral other Revolutions in *Egypt*, as, by the *Æthiopians* after, *Semiramis* was conquer'd; who were expell'd again, either by the Great *Seſoſtris* of whom *Herodotus* relates ſuch famous exploits; or a little before by his Predeceſſor. The *Chanaanites* alſo, who were driven out of *Paleſtine* by *Joſhuah*, Conquer'd part of it, as we ſhall ſee afterwards. Long after that, it was ſubdued by *Nabucodonoſor*, who deſtroyed the Renowned City of *Thebes* with her Hundred Gates. *Bochart in Ninive.* Then the *Perſians* under *Cambyſes* the Son of *Cyrus* the Great. In fine, the *Romans* made a Province of it in *Auguſtus*'s Time. *Strabo* ſays of that famous City of *Thebes*, *νυνὶ δὲ κωμηδὸν συνοικεῖται*, at preſent ſays he, 'tis but a poor Village.

Atque vetus Thebe centum jacet obruta portis.

Juven. Sat. 15.

(17) They came to a narrow part of it, *&c.* This muſt be the Streights of *Babelmandel*, which let them into the vaſt *Eaſtern* Ocean.

(18) They turn'd off to the Left, *&c.* 'Tis likely that Colony was carried to *China*; for let what will come of this Man's Relations, there are very ſtrong Reaſons to believe, that the *Chineſe*, notwithſtanding the vaſt diſtance from *Egypt*, came originally from that Country, about the time of the Invaſion of the *King Shepherds*, which was before *Jacob* and his Sons went into the Land of *Egypt*. For whoever compares the Account given by the Learned Biſhop of *Meaux*, in the third Part of his univerſal Hiſtory, of the Lives and Manners of the firſt *Egyptians* with thoſe of the *Chineſe*, will find them to agree in a great many Points. As *1ſt*, their boaſted Antiquity: *2d*, their ſo early Knowledge of Arts and Sciences: *3d*, their veneration for learned Men, who have the preference before others: *4th*, their Policy: *5th*, their unaccountable Superſtition for their deceaſed Parents: *6th*, their ſpecial viſiting the Family of their Anceſtors: *7th*, their peaceable diſpoſitions: *8th*, their Religious Worſhip. As for this laſt, 'tis well known the firſt *Egyptians* worſhipped the Sun, long before the Gods *Apis*, and *Iſis*, and *Anubis*, were introduced among them by their Idolatrous Invaders. And the *Chineſe* to this Day worſhip the *Material Heaven*, as is ſeen in the condemnation of the *Jeſuits* by *Clem.* XI. Laſtly, the uſe of Pyramids in *China*, which were like antient Idols among the *Chineſe*. See the Account of them * in *Moreri*. †

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* *i. e.* *Pyramids*. † Editio *Clerici*.

The only difficulty is to know how they got from *Egypt* to *China*, which is not ſo inſupportable as People may imagine. 'Tis certain, the *Egyptians*, as has been remarked, had a very early Knowledge of Navigation. 'Tis certain alſo, that in thoſe barbarous Invaſions, the Invaders of Kingdoms almoſt deſtroyed all before them. Since we find therefore in the moſt Antient Hiſtories, that there was a moſt terrible Revolution in *Egypt* about that Time made by the People, whoſe Cuſtoms the *Egyptians* had in abomination, the *Chineſe* might ſeek their Fortune by Sea, and might be carried beyond the *Perſian* Gulph, till they came to *Cochin China*, from whence they might get into the main Continent, and ſo People that vaſt Empire; preſerving their Antient Laws and Cuſtoms inviolable. So that whatever becomes of this Man's Relation, tis' extreamly probable, the *Chineſe* came firſt from *Egypt*.

Continuation of the MEMOIRS.

THE Father of our Nation, ſince we ſeparated ourſelves from the reſt of the World, who was Prieſt of the Sun at *No-om* (1), call'd afterwards by thoſe Miſcreants *No-Ammon* (2), becauſe of the Temple of *Hammon*, was not aſleep in this general Conſternation; but did not as yet think they would come up ſo high into the Land. However, he thought proper to look out for a Place to ſecure himſelf and Family in caſe of need. He was the deſcendant, in a direct Line, from the great *Tha-oth*; and was perfectly verſed in all the Learned Sciences of his Anceſtors. He gueſſed there muſt certainly be ſome habitable Country beyond thoſe dreadful Sands that ſurrounded him, if he could but find a way to it, where he might ſecure himſelf and Family; at leaſt till thoſe Troubles were over: For he did not at that Time think of leaving his native Country for good and all. But like a true Father of his People, which the Name of *Popbar* implies, he was reſolved to venture his own Life, rather than expoſe his whole Family to be loſt in thoſe diſmal Deſerts. He had five Sons, and five Daughters Married to as many Sons and Daughters of his deceas'd Brother (3). His two eldeſt Sons had even Grand Children, but his two youngeſt Sons as then had no Children. He left the Government and Care of all to his eldeſt Son, in caſe he ſhould miſcarry, and took his two youngeſt Sons who might beſt be ſpared, along with him. Having provided themſelves with Water for ten Days, with Bread, and dried Fruits, juſt enough to ſubſiſt on, he was reſolv'd to try five Days Journey end-ways thro' thoſe Sands, and if he ſaw no hopes of making a Diſcovery that Time, to return again before his Proviſions were ſpent, and then try the ſame Method towards another quarter. In ſhort, he ſet out with all ſecrecy, and pointing his courſe directly *Weſtward*, the better to guide himſelf, he came to the firſt Grove that we arriv'd to, in a little more Time than we took up in coming thither. Having now Time enough before him, and ſeeing there was Water and Fruits in abundance, he examined the extent of that delicious Vale: He found there was Room enough to maintain a great many Thouſands in caſe they ſhould increaſe, and be forced to ſtay there ſome Generations, as in effect they did. After this they laid in Proviſions as before, with Dates and Fruits of the natural Produce of the Earth, finer than ever were ſeen in *Egypt*, to encourage them in their Tranſmigration, and ſo ſet out again for his Native Country. The time prefix'd for his Return was elapſed by his ſtay in viewing the Country; ſo that his People had entirely given him for loſt. But the joy for his unexpected Return, with the promiſing hopes of ſuch a ſafe and happy Retreat, made them unanimouſly reſolve to follow him. Wherefore, on the firſt News of the *Hickſoes* being in motion again, they packed up all their Effects and Proviſions as privately as they could; but particularly all the Monuments of Arts and Sciences left by their Anceſtors, with Notes and Obſervations of every part of their dear Country, which they were going to leave, but hoped to ſee again when the Storm was over. They arrived without any conſiderable diſaſter, and reſolv'd only to live in Tents till they could return into their native Country. As they increaſed in Number, they deſcended further into the Vale, which there began to ſpread it ſelf different ways, and provided them with all Neceſſaries and Conveniencies of Life; ſo that they liv'd in the happieſt Baniſhment they could wiſh, but never ſtirred out of that Vale for ſeveral Years, for fear of Diſcovery. The *Pophar* finding himſelf grow old (having attain'd almoſt to two Hundred Years of Age) (4), tho' he was tall and ſtrong for his Years, reſolv'd to viſit his native Country once more before he died, and learn what News he could for the common Intereſt; ſo he and two more diſguiſed themſelves, and repaſs'd the Deſarts again. They juſt ventur'd at firſt into the borders of the Country: But alas! when he came there, he found all the Country over-run by thoſe barbarous *Hyckſoes*. All the poor remains of the *Mezzoranians* were made Slaves; and theſe Barbarians had begun to build Habitations, and eſtabliſh themſelves, as if they deſigned never more to depart the Country. They had made *No-om* one of their chief Towns (5), where they erected a Temple to their Ram-God (6), calling it *No-Hammon* (7), with ſuch inhuman Laws and Cruelties, as drew a flood of Tears from his aged Eyes (8). However,

ever, being a wiſe Man, and of great foreſight, he eaſily imagined by their Tyrannical way of Living, they could not laſt long in that ſtate without ſome new Revolution. When he had made what Obſervations he could, and had viſited the Tombs of his Fore-fathers, he return'd to the Vale, and died in that Place where you ſaw the Pyramid built in his Memory. Not many Generations after, according as he had foreſeen, the Natives being made deſperate by the Tyrannical Oppreſſions of the *Hickſoes*, were forced to break in upon their primitive Laws, which forbad them ſhedding of Blood; made a general Inſurrection, and calling in their Neighbours round about, fell upon the *Hyckſoes* when they leaſt expected it, and drove them out of the Country. They were headed by a brave Man of a mixt Race, his Mother being a beautiful *Mezzoranian*, and his Father a *Sabean* (9). After this young Conqueror had driven out the *Hyckſoes*, he eſtabliſhed a new form of Government, making himſelf King over his Brethren, but not after the Tyrannical manner of the *Hyckſoes*, and grew very powerful. Our Anceſtors ſent Perſons from time to time to inform themſelves how Matters went. They found the Kingdom in a flouriſhing Condition indeed, under the conquering *Soſs* (10), for ſo he was call'd. He and his Succeſſors had made it one of the moſt powerful Kingdoms of the Earth; but the Laws were different from what they have been in the Time of our Anceſtors, or even from thoſe the great *Soſs* had eſtabliſhed. Some of his Succeſſors began to be very Tyrannical; they made Slaves of their Brothers, and invented a new Religion; ſome adoring the Sun, ſome the Gods of the *Hyckſoes*; ſo that our Anceſtors, tho' they might have return'd again, as they could not think of altering their Laws, choſe rather to continue ſtill unknown in that Vale, under their Patriarchal Government. Nevertheleſs, in proceſs of Time, they increaſed ſo much, that the Country was not capable of maintaining them, ſo that they had been obliged to return, had not another Revolution in *Egypt* forced them to ſeek out a new Habitation. This change was made by a Race of People call'd *Cnanim* (11), as wicked and barbarous in Effect, but more politick than the *Hyckſoes*; tho' ſome ſaid originally they were the ſame People, who being driven out of their own Country by others more powerful than themſelves, come pouring in, not only over all the Land of *Mezroaim*, but all along the Coaſts of both Seas, deſtroying all before them, with greater Abominations than the *Hyckſoes* had ever been guilty of: A faithleſs and moſt perfidious Race of Men that corrupted the innocent Manners (12) of the whole Earth. Here our fore-fathers were in the moſt dreadful Conſternation imaginable. There was now no Proſpect of ever returning into their Antient Country. They were ſurrounded with Deſarts on all ſides. The Place they were in began to be too narrow for ſo many Thouſands as they were increaſed to: Nay, they did not know but the wicked *Cnanim*, the boldeſt and moſt enterprizing Nation under the Sun (13) might find them out ſome time or other. Being in this diſtreſs, they reſolv'd to ſeek out a new Habitation; and to this end, they compared all the Notes and Obſervations on the Heavens, the courſe of the Sun, the Seaſons and Nature of the Climate, and whatever elſe might direct them what courſe to ſteer. They did not doubt but that there might be ſome Habitable Countries in the midſt of thoſe vaſt Deſarts, perhaps as delicious as the Vale they lived in, if they could but come at them. They ſent out ſome Perſons to make diſcoveries, but without Succeſs. The Sands were too vaſt to travel over without Water, and they could find no Springs nor Rivers; at length the moſt ſagacious of them began to reflect, that the annual overflowing of the great River *Nile*, whoſe head could never be found out, muſt proceed from ſome prodigious Rains which fell ſomewhere *Southward* of them, about that time of the Year; which Rains, if they could but luckily time and meet with, might not only ſupply them with Water, but alſo render the Country fertile where they fell. Accordingly the chief *Pophar* aſſiſted with ſome of the wiſeſt Men, generouſly reſolv'd to run all Riſques to ſave his People. They computed the exact Seaſon when the *Nile* overflowed, and allow'd for the time the Waters muſt take in coming down ſo far as *Egypt*. They thought therefore, if they could but carry Water enough to ſupply them till they met with theſe Rains, they would help them to go on further. At length, five of them ſet out with ten Dromedaries, carrying as much Water and Proviſions as might ſerve them for fifteen Days, to bring them back again in caſe there was no hopes. They ſteer'd their courſe as we did, tho' not quite ſo exact the firſt Time, till they come to the Place, where we are now. Here, as their Obſervations tell us (14), they found a little Rivulet, which is ſince ſwallowed up by the Sands, they fill'd their Veſſels, and went up to obſerve as we did. But ſeeing the ſigns of the great Hurricanes, that which was our greateſt encouragement, had like to have driven them into deſpair; for the *Popbar* knowing the danger of being overwhelm'd in the Sands, thought of nothing but flying back as faſt as he could, fearing to be ſwallow'd up in thoſe ſtifling Whirlpools. This Apprehenſion made him lay aſide all Thoughts of ſucceeding towards that Climate; and now his chief care was how to get back again with ſafety for himſelf and his People. But finding all continue tolerably ſerene where they were, they made a halt in order to make ſome further Obſervations. In the mean time, they reflected that thoſe Hurricanes muſt be fore-runners of Tempeſts, and Rain. Then they remember'd that no Rain, or what was very inconſiderable ever fell in *Egypt* (15), or for a great way *South* of it, till they came within the Tropicks; ſo they concluded, that the Rains muſt run Parallel with the Equator, both under it, and for ſome breadth on both ſides, till they met the riſe of the River *Nile*, and there cauſed thoſe vaſt Inundations that were ſo hard to be accounted for by other People. That in fine, thoſe Rains muſt continue a conſiderable while, and probably tho' beginning with Tempeſts, might continue in ſettled Rain capable of being paſs'd thro'.

thro'. Then he at firſt reſolv'd to venture back again to the firſt Vale: But being a Man of great prudence, he preſently conſider'd, that as he could not proceed on his way without Rains, ſo he could not come back again but by the ſame help, which coming only at one Seaſon, muſt take up a whole Year before he could return. However, he was reſolv'd to venture on, not doubting but if he could find a Habitable Country, he ſhould alſo find Fruits enough to ſubſiſt on, till the next Seaſon. Therefore he order'd two of his Companions to return the ſame way they came, to tell his People not to expect him till the next Year, if Providence ſhould bring him back again: But if he did not return by the time of the overflowing of the *Nile*, or thereabouts, then they might give him over for loſt, and muſt never attempt that way any more. They took their leaves of one another, as if it were the laſt Adieu, and ſet out at the ſame Time; two of them for their Home in the firſt Vale, and the other three for thoſe unknown Regions, being deſtitute of all other helps but thoſe of a courageous Mind. The three came back to this Place, where it Thunder'd and Lighten'd as it does now; but the *Poplsar* obſerv'd it ſtill tended ſide-ways, and gueſs'd, when the firſt violence was over, the Rains might be more ſettled. The next Day it fell out as he foreſaw; as ſoon as he perceived that, he recommended himſelf to the great Author of our Being, and launched boldly out into that vaſt Ocean of Sands and Rain, ſteering his Courſe *South-weſt*, rather inclining towards the *South*. They went as far as the heavy Sands and Rains would let them, till their Dromedaries could hardly go any further. Then they pitch'd their Tents and refreſh'd themſelves juſt enough to undergo new Labour, well knowing all their Lives depended on their expedition. They obſerv'd the Sands to be of a different kind from what they had been hitherto, ſo fine, that any guſt of Wind muſt overwhelm Man and Beaſt, only the Rains had clogg'd and laid them. Not to prolong your expectation too much, thus they went on for ten Days, till the Rains began to abate, then they ſaw their Lives or Deaths would ſoon be determin'd. The Eleventh Day the Ground began to grow harder in Patches, with here and there a little Moſs on the ſurface, and now and then a ſmall withered Shrub. This revived their Hopes, that they ſhould find good Land in a ſhort time, and in effect, the Soil changed for the better every ſtep they took; and now they began to ſee little Hills cover'd with Graſs, and the

Valleys ſink down as if there might be Brooks and Rivers. The Twelfth and [illegible]teenth Day clear'd all their doubts, and brought them into a Country, which tho' not very fertile, had both Water and Fruits, with a hopeful Proſpect further on of Hills and Dales all Habitable and Flouriſhing. Here they fell proſtrate on the Earth, adoring the Creator of all Things, who had conducted them ſafe thro' ſo many dangers, and kiſſing the Ground which was to be their common Nurſe, for them, and, as they hoped, for all their Poſterity: When they had repoſed themſelves for ſome Days, they proceeded further into the Country, which they found to mend upon them the more they advanced into it. They knew they were not to return till next Year, ſo they ſought the propereſt Place for their Habitation. They ſet up Marks at every moderate diſtance not to loſe their way back again. They made for the higheſt Hills they could ſee, from whence they perceived an immenſe and delicious Country every way; but to their greater Satisfaction, no Inhabitants. They wander'd thus at Pleaſure thro' thoſe natural Gardens, where there was a perpetual Spring in ſome kinds of the produce of the Earth, and the ripeneſs of Autumn with the moſt exquiſite Fruits in others. They kept the moſt exact Obſervations poſſible, which-ever way they went, there were not only Springs and Fountains in abundance, but as they gueſs'd, for they kept the higher Ground, the Heads of great Rivers and Lakes, ſome of which they ſaw, till they were ſatisfied there was room enough for whole Nations without any danger, as they could find, of being diſturb'd. By their Obſervation of the Sun, they were nigher the Equator than they had imagin'd (16), ſo that they there paſs'd the middle ſpace between the Tropick and the Line. Being come back to their firſt Station, they there waited the proper Seaſon for their return. The Rains came ſomething ſooner than the Year before, becauſe they were further *Weſtward.* The Hurricanes were nothing like what they were in the vaſt Sands. As ſoon as they began to fix in ſettled Rains, they ſet out again as before, and in Twenty Days time from their laſt ſetting out, happily arriv'd at the Place where they left their dear Friends and Relations, whoſe joy for their ſafe and happy arrival was greater than I can pretend to deſcribe. Thus this immortal Hero accompliſh'd his great undertaking; ſo much more Glorious than all the Victories of the greateſt Conquerors, as it was projected, form'd, and executed by his own Wiſdom and Courage; not by expoſing and ſacrificing the Lives of thouſands of his Subjects, perhaps greater Men than himſelf, but by expoſing his own Life for the ſafety of thoſe that depended on him.

Remarks of Signor *Rhedi*.

(1) PRieſt of *No-om*. *No-om*, or *No on*, ſignifies in the old *Mezzoranian*, or old *Egyptian* Language, the Houſe of the Sun. Their words are made up of Monoſyllables put together like the *Chineſe*, which is another Reaſon why the *Chineſe* ought to be look'd upon as a Colony of the *Egyptians*. *Vide* the Remarks of the foregoing part of this Relation. The Patriarch *Joſeph* Married the Daughter of the Prieſt of *On*; which ſeveral learned Men ſay, is the ſame with *Heliopolis*, or City of the Sun. From *No* comes the *Egyptian Nomes*, or diviſions of the Country, which the great *Bochart* in his *Phaleg*. ſays is an *Egyptian*, not a *Greek* word, tho' *Dynaſty* is *Greek*. *Bochart*, lib. 4. c. 24. Hence very likely came the *Nomades*, and *Numidæ*, from their wandering and frequently changing their Habitation, or Names; the firſt and moſt antient of all Nations lived thus.

(2) Call'd it *No-Ham*, or *No-Hammon*; that is, the Houſe or Temple of *Ham*, or *Hammon*; or *Charnoon*, or *Chum*, as *Bochart* varies it. This *Ham* was the *Tyrian Jupiter*, and in this Place was afterwards ſituated the great City of *Thebes*, as has been obſerv'd before, call'd by the *Greeks Dioſpolis*, or the City of *Jupiter*. *Cadmus*, who was of *Thebes* in *Paleſtine*, being driven out from thence by *Joſhuah*, built it; but was driven out from it, and forced to retire to *Tyre*, from whence he conducted a Colony of *Tyrians*, or baniſh'd *Chananites* into *Beotia*, where he built *Thebes* alſo; or rather the citadel of *Thebes*, call'd *Cadmeia*. *Vide Bochart*, in *Cadmus* & *Hermione*; which laſt the ſame Author ſays, came originally from Mount *Hermon* in *Paleſtine*; and as that word in the *Chananean* Languages ſignifies a Serpent, from hence aroſe the Fable of the Serpent's Teeth turning into Men. The

Temple of *Jupiter-Ammon*, or *Hammon* in *Africa*, was built by the *Chanani*, who ſpread themſelves from *Egypt* into *Lybia*.

(3) It's certain that the Antients, particularly the *Eaſtern* Nations, Married their nigh Relations, as well as the *Jews*, to keep up their Names or Tribes; but we don't find in Hiſtory that they Married their own Siſters, 'till the *Perſian* Kings, who were condemn'd for it by the *Greeks*. The *Egyptians* under the *Ptolomies* follow'd that barbarous Cuſtom, tho' they begun with *Ptolomy Lagus*, one of the Captains of *Alexander*; the *Ynca's* in *America* did the ſame, not to prophane their Blood, as they ſaid, with other mixtures.

(4) Hale and ſtrong, *&c.* The regular Lives of the firſt *Egyptians*, and of theſe People deſcended from them; together with the Climate, their diet of Fruits and Liquors, their exemption from violent Paſſions, without being corrupted by the ſpurious ſpawn of other Nations, and the like, might contribute very much to the length of their Lives and Strength proportionably. The *Macrobii*, or long-livers, a People of *Æthiopia*, and a Colony of the Antient *Egyptians*, lived to a vaſt Age, and were call'd *Macrobii* from their long Lives. See *Herodotus* of the *Æthiopians*; and what he ſays of their Strength in the Bow they ſent to *Cambyſes*, when he had denounced War againſt them; ſaying that when he could bend that Bow, he might make War againſt them; which Bow only *Smerdis Cambyſes*'s Brother could bend, and for that Reaſon was afterwards put to death by his Brother out of envy.

(5) A Town of *No-om*, *&c.* It ſeems *Thebes*, tho' afterwards ſuch a prodigious City, was then but the Head of the Name of that Man's Family.

(6) Their Ram God, *&c.* *Jupiter Hammon*, whom *Bochart* proves to have been *Ham* or *Cham*, the Son of *Noah*, was repreſented with a Ram's Head, which was held in ſuch Abomination by the firſt *Egyptians*, from whence they call'd thoſe firſt Invaders *Hyckſoes*.

(7) *No-Hammon*, the Houſe of the Ram-God.

(8) Inhuman Laws, *&c.* It's likely he means *Buſyridis Aras*, ſo infamous in Antiquity; or the cruel *Buſyris*, who ſacrificed his Gueſts. Tho' Hiſtorians don't agree about the Time when *Buſyris* lived, which ſhews he was very Antient, yet all agree, he was a monſter of cruelty, and became a Proverb on that Account. This was a very natural Reaſon for the *Egyptians* to diſperſe themſelves into ſo many Colonies, as they did, to avoid ſuch cruelties.

(9) A *Sabæan*. Theſe *Sabæans* were the deſcendants of ſome of the Sons of *Chuſh*, or *Chuſs*, a very tall Race of

Men, great Negotiators, and more Polite than the other *Arabians*. *Bochart in Seba filio Chus*, where he quotes a paſſage out of *Agatharcides* of the handſomneſs of the *Sabæans*.

Τὰ σώματά ἐστὶ τῶν κατοικούντων ἀξιολογωτέρα.

The Bodies of the Inhabitants [the *Sabæans*] are more majeſtick than other Men.

(10) The Conquering *Soſi*. This muſt be the great *Seſoſtris* or *Seſoſis*, of whom the learned Biſhop of *Meaux*, as alſo *Herodotus*, ſays ſuch glorious Things; tho' Authors don't ſay preciſely when he lived, all acknowledge him to have flouriſh'd in the earlieſt Times. He extended his Conqueſts over the greateſt part of the *Eaſt*, and almoſt over the known World, as ſome ſay; where his Enemies were cowardly, and made no reſiſtance, he ſet up Statues of them reſembling Women. *Herodot*. lib. 2. *Euterpe*. Monſ. *de Meaux*, Par. 3. Hiſt. Uni. This great Conqueror's Name is very much varied by Authors.

(11) Call'd *Cnanim*, or *Chanani*. Theſe in all appearance were the wicked *Chananeans*, who being to be deſtroyed, and being driven out of *Chanaan* by *Joſhua*, diſperſed themſelves, and invaded the greateſt part of the Countries round about them. *Bochart* in *Chanaan* proves almoſt demonſtrably, that they diſperſed themſelves over all the Iſlands and Sea-Ports of *Europe*, *Aſia*, and *Africa*. In his Preface he quotes a moſt curious paſſage out of *Procopius* de *Bello Vandalico*, of a Pillar that was found in *Africa*, with a *Phenician* or *Chananean* Inſcription which ſignifies in *Greek*,

ΗΜΕΙΣ ΕΣΜΕΝ ΟΙ ΦΕΥΓΟΝΤΕΣ 'ΑΠΟ ΠΡΟΣΩΠΟΥ ἸΗΣΟΥ ΤΟΥ ΛΗΣΤΟΥ ΥΙΟΥ ΝΑΥΗ.

We are thoſe who fled from the Face of Jeſus, *or* Joſhua *the* Robber, *the Son of* Nave. *Euſebius* in *Chronico*, has much the ſame; and St. *Auguſtin*, in his *City of God*, ſays that the Antient Country People about *Hippo* in *Africa*, who were the Remains of the Antient *Carthaginians*, if you ask'd them who they were, would Anſwer, we are originally *Chanani*, or *Chananeans*.

(12) Corrupted the innocent Manners, *&c.* The celebrated *Bochart*, ſo often quoted, proves that the *Phenicians* or *Carthaginians*, whom he alſo proves to have been *Chananeans*, were the Perſons who ſpread Idolatry with all the Tribe of the *Heathen* Gods, and their abominable rites, over the whole World, *Bochart* in *Chanaan*. The ſame Author ſays the *Phenicians*, or *Chanani*, did invade *Egypt* about that very Time; this he proves directly, and that they had their *Caſtra* about *Memphis*; as alſo that *Cadmus* and *Phenix*, whom he

makes contemporaries with *Joſhua*, having fled before him, came out of *Egypt* afterwards, and built *Thebes* in *Beotia*. See alſo *Herodotus* in *Euterpe*.

(13) The moſt enterprizing Nation under the Sun, &c. *Herodotus* ſays, that they Sailed (even in thoſe early Days) from the Red Sea, round *Africa*, and came back to *Egypt* thro' the Streights, and up the Mediterranean, *Herodot. Melpomene*, and *Bochart*. That *Hanno* the elder, by order of the ſenate of *Carthage*, Sailed round the greateſt part of the World, and after his return deliver'd into them an Account of his Voyage, which is called the *Periplus* of *Hanno*; he affected to be Honoured as a God for it, and lived before *Solomon*'s Time. *Bochart* in *Chanaan*, lib. 1. c. 37. *Canaan*.

(14) As their Obſervations tell us. Thoſe wiſe Antients kept Records of every Thing that was memorable, and uſeful for their People. If this had been the practice of the *Europeans*, we ſhould not have loſt ſo many ſecrets of Nature as we have.

(15) No Rain fell in *Egypt*. This is well known by all the Deſcriptions of that Country, the inundation of the *Nile* ſupplying the want of it, and making it one of the moſt fertile Kingdoms in the World; every one knows it was once the Granary of the *Roman* Empire. However, ſome ſmall Rain falls ſometimes; nor is there any more higher up in the Country. The overflowing of the *Nile* is known to be cauſed by vaſt Rains falling under the Line, or about that Climate; and ſince theſe don't take *Egypt* and the adjoining part of *Africa* in their way, they muſt by conſequence run parallel with the Line, which was a very Natural and Philoſophical Obſervation of theſe wiſe Men.

(16) They were nigher the Equator than they imagin'd, &c. Tho' we may imagine a leſſer Circle parallel to the Tropicks and the Equator, which is called *Maximus parallelorum*; yet whoever Travels either by Land or Sea, as he thinks, parallel to the Equator, does not do ſo, but will approach to it; nay and croſs it at laſt, unleſs he goes ſpirally, and makes indentures as he goes along; the Reaſon is, becauſe wherever we are, we are on the ſummit of the Globe with reſpect to us, and our Feet make a Perpendicular to the Center; ſo that if we go round the Globe, we ſhall make a great Circle, and by conſequence cut the Equator..

Con-

Continuation of the MEMOIRS.

IT were too tedious to recount to you all the Difficulties and Troubles they had, both in reſolving to undertake ſuch a hazardous Tranſmigration, as well as thoſe of Tranſporting ſuch a Multitude, with their Wives and Children, and all their moſt precious Effects, over thoſe mercileſs Sands, which they could only paſs at one Seaſon of the Year. But the Voyage being at length reſolv'd on, and the good *Pophar* wiſely conſidering the Difficulties, Neceſſity, the Mother of Invention, urging him, at the ſame time, to gain as much Time as he could, ſince the Vale where they were at preſent was ſufficient to maintain them till the Rains came; got all his People hither in the mean time, to be ready for the Seaſon. The new-born Children were left with their Mothers, and People to take Care of them, till they were able to bear the Fatigue. Thus, in Seven Years Time, going backwards and forwards every Seaſon, they all arrived ſafe, where we our ſelves hope to be in ten or twelve Days Time. This Great Heroe we deſervedly honour, as another *Meſraim*, the ſecond

Founder of our Nation, from whoſe Loins you your ſelf ſprung by the ſurer Side, and are going to be incorporated again with the Offspring of your firſt Anceſtors. Here he ended his Relation, and your Reverences may eaſily believe, I was in the greateſt Admiration at this unheard of Account. As it raiſed the Ideas I had of the People, ſo I could not be ſorry to find my ſelf, young and forlorn as I was before, incorporated with, and allied to ſuch a flouriſhing and civiliz'd Nation. My Expectation was not diſproportionable to my Ideas: I was perſwaded I was going into a very fine Country; but the Thoughts of their being Pagans left ſome little Damp on my Spirits, and was a Draw-back to my expected Happineſs. However, I was reſolved to preſerve my Religion, at the Expence of all that was dear to me, and even of my Life it ſelf. By this time, the *Popbar* ordered us to refreſh our ſelves, and prepare all things for our Departure, tho' the Storm of Thunder and Lightning did not ceaſe till towards Morning. At length all things were ready for Motion; ſo we march'd eaſily on, till we came into the Courſe of the Rains. It was the moſt ſettled and downright Rain (as the Saying is) that ever I ſaw; every thing ſeem'd to be as calm, as the Tempeſt was violent before.

fore. They being accuſtom'd to it, had provided open Veſſels on each Side of the Dromedaries, to catch enough for their Uſe, as it fell, with that fine Oiled Cloth I mentioned before, over themſelves and Beaſts. All the Sands were laid, and even beaten hard by the Rains, tho' heavy and cloggy at the ſame time. We made as much Way as ever we could, for five Days, juſt reſting and refreſhing our ſelves when it was abſolutely neceſſary. I muſt own, nothing could be more diſmal than thoſe dreary ſolitary Deſerts, where we could neither ſee Sun nor Moon, but had only a gloomy, malignant Light, juſt ſufficient to look at the Needle, and take our Obſervations. On the ſixth Day we thought we ſaw ſomething move ſideways of us, on our right Hand, but ſeemingly paſſing by us, when one of the young Men cried, *There they are*, and immediately croſs'd down to them. Then we perceived them to be Perſons travelling like our ſelves, croſſing in the ſame manner up towards us. I was extreamly ſurprized to find, that thoſe Deſerts were known to any but our ſelves. But the *Pophar* ſoon put me out of Pain, by telling me, they were ſome of their own People, taking the ſame Seaſon to go for *Egypt*, and on the ſame Account. By this time we were come up to one another. The Leader of the other Caravan, with all his Company, immediately got off their Dromedaries, and fell proſtrate on the Earth before our *Popbar*; at which he ſtept back; and cry'd, *Alas! is our Father dead?* They told him, Yes; and that he being the Firſt of the Second Line, was to be Regent of the Kingdom, till the young *Popbar*, who was born when his Father was an old Man, ſhould come to the Age of Fifty. Then our People got off, and proſtrated themſelves before him, * all but my ſelf; they took no Notice of my Neglect, ſeeing me a ſupernumerary Perſon, and by conſequence a Stranger, but as ſoon as the Ceremonies were over, came and embraced me, and welcomed me into their Brotherhood with the moſt ſincere Cordiality, as if I had been one of their Nation. The *Popbar* ſoon told them what I was, which made them repeat their Careſſes with new Extaſies of Joy peculiar to thoſe People. After re-iterated Enquiries concerning their Friends, and Aſſurances that all was well, except what they told him, the *Popbar* ask'd them, how they came to direct their Courſe ſo much on the left Hand, expecting to have met them the Day before; and they ſeeming to point as if they were going out of their Way. They told us they were now ſenſible of it, and were making up for the true Road as faſt as they could: But the Day before they had like to have loſt themſelves by the Darkneſs of the Weather, and their too great Security; for, bearing too much on the left Hand, one of their Dromedaries flounder'd, as if he were got into a Quickſand (1). The Rider thinking it had been nothing but ſome looſer Part of the Sand, thought to go on, but fell deeper the further he went, till the Commander order'd him to get off immediately, which he did with ſo much Haſte, not minding his Dromedary, that the poor Beaſt going on further into the Quick-ſands, was loſt. Then the *Pophar* told them, there was ſuch a Place mark'd down in their ancient Charts, which, being ſo well acquainted with the Roads, they had never minded of late Years: That he ſuppoſed thoſe Quick-ſands to be either the Rains, which had ſunk thro' the Sands, and meeting with ſome *Strata* of Clay, ſtagnated, and were forming a Lake; or more probably, it was the Courſe of ſome diſtant River, riſing perhaps out of a habitable Country, at an unknown Diſtance, but had loſt it ſelf in thoſe immenſe Sands. However, he congratulated them for their Eſcape, and like a tender Father, gently chid them for their too great Security in that boundleſs Ocean. Our Time not permitting us to ſtay long, each Caravan ſet out again for their deſtin'd Courſe, having but five or ſix Days Journey to make, that is, as far as we could travel in ſo many Days and ſo many Nights; for we never ſtopp'd but to refreſh our ſelves. The Rains had ſo temper'd the Air, that it was rather cold than hot, eſpecially the Nights, which grew longer, as we approach'd the Line. Here we ſteer'd our Courſe more to the Weſt again, but not ſo as to leave the Ridge of the World. I obſerv'd, the more we kept to the Weſt, the more moderate the Rains were, as indeed they ſlacken'd in Proportion as we came nigher our Journey's End; becauſe coming from the Weſt, or at leaſt with a little Point of the South, they began ſooner than where we ſet out. The tenth Day of our Journey, I mean from the laſt Grove or Reſting-place, one of our Dromedaries fail'd. We had changed them ſeveral times before, to make their Labour more equal. They would not let it die, for the Good it had done; but two of the Company having Water enough, and knowing where they were, ſtay'd behind, to bring it along with them. We now found the Nature of the Sands and Soil to begin to change, as the *Popbar* had inform'd me, the Ground began to be cover'd with a little Moſs, tending towards a Greenſward, more like barren Downs than Sands; and I perceived in ſome Places unexpectedly, inſtead of thoſe barren gravelly Sands, large Spaces of tolerable good Soil (2). At length, to our inexpreſſible Joy and Comfort, at leaſt for my ſelf, who could not but be in ſome Suſpence in ſuch an unknown World, we came to Patches of Trees, and Graſs, with ſlanting Falls and Heads of Vales, which ſeemed to enlarge themſelves beyond our View. (3) The Rains were come to their Period; only it look'd a little foggy at a great Diſtance before us, which was partly from the Exhalations of the Country after the Rains (4) partly from the Trees and Hills ſtopping the Clouds, by which we found that the Weather did not clear up in the habitable Countries ſo ſoon as in the barren Deſerts. The *Pophar* told me, that if it were not for the Hazineſs of the Air, he would ſhew me the moſt beautiful Proſpect that ever my Eyes beheld. I was ſenſibly convinc'd of it by the Perfumes of the ſpicy Shrubs and Flowers, which ſtruck our Senſes with ſuch a reviving Fragrancy, as made us almoſt forget our paſt Fatigue, eſpecially me who had not felt the like, even in the firſt Vale: Neither do I believe all the Odours of the *Happy Arabia* could ever come up to it. I was juſt as if I had riſen out of the moſt delicious Repoſe. Here the *Popbar* order'd us to ſtop for Refreſhment, and added, we muſt ſtay there till the next Day. We pitch'd our Tents on the laſt Deſcent of thoſe immenſe *Bares*, by the Side of a little Rill that iſſued out of the ſmall Break of the Downs, expecting further Orders.

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* The Eaſtern Manner of ſhewing Reſpect.

Remarks of Signor *Rhedi*.

(1) AS if he were got into a Quick-ſand, *&c.* Perſons may wonder to hear of Quick-ſands in the midſt of the Sun-burnt Deſerts of *Africa.* But the Thing will not ſeem ſo improbable, when we come to examine the Reaſons of it. Without doubt, our Author does not mean ſuch Quick-ſands as are cauſed by the coming in of the Tide under the Sands; a Man of Senſe would be incapable of ſuch a Blunder. But that there ſhould be ſome ſtagnating Waters in the low Swamps of the Sands, is ſo far from being incredible, that it can hardly be thought to be otherwiſe. 'Tis very well known, there are vaſt Lakes in ſome Parts of *Africa*, which have no viſible *Out-lets.* There are Rivers alſo that loſe themſelves in the Sands, where ſinking under for ſome time, they may form ſandy Marſhes, or Quick-ſands, as the Author calls them.

(2) It was obſerved in ſome of the former Remarks, That not only the Deſerts of *Africa*, but all the *Strata*, or great Beds of Gravel, which are found in all Parts of the World, probably were cauſed by the Univerſal Deluge. Nor can they be well accounted for otherwiſe. The deeper the Beds of Gravel are, the more they ſhew, by the heterogeneous Stuff lodged with them, that they were brought thither, not produced there *ab origine.* The vaſt Falls and Gullets, which are ſeen on the Skirts of all the Mountains in the World, evi-

dently ſhew they were cauſed by ſome violent Agitation, which carried the looſer Earth and ſmall Stones along with it: For which nothing can be more natural, than the Suppoſition of a Flood, or agitated Fluid, which, by its Violence and Shakings, carried all that was moveable before it for ſome time. This Gravel was incorporated with the looſe Earth before the Flood, and was carried to and fro, while the Waters were in their greateſt Agitation, waſhing and melting the looſe Earth from the Gravel and Stones. But when the Waters came to their higheſt Pitch, and began to ſubſide, the Stones and Gravel would ſink ſooner than lighter things, and ſo be left almoſt in a Body in thoſe *Strata* they appear in. This might be illuſtrated much further, if there were Occaſion. The vaſt Numbers of petrified Shells and Scallops, which are found in all Parts of the World, on the higher Grounds, could never be a mere *Luſus Naturæ*, as ſome too curious Philoſophers imagine, but muſt be accounted for by ſuch a Flood; and theſe appearing in all Parts of the Univerſe, the Flood muſt have been univerſal. The ſudden Change of Soils in every Region, with the exceeding Richneſs of ſome more than others, and that too ſometimes all at once, is to be accounted for from the ſame Cauſe: For the ſame Violence of Waters waſhing the Earth from the Stones, muſt naturally make an unequal Accumulation of both. As for *Africa*, all the Ancients ſpeak of the incredible Fertility of it in ſome Places, and the extreme Barrenneſs of the Deſerts in others.

(3) The prodigious Height of the Sands in *Africa*, in thoſe Parts which lye between the Tropicks, may not only be the Cauſe of the Sands or Gravel ſinking in greater Quantities at the Decreaſe of the Flood; but the moſt extenſive Vales may have their Riſe from very ſmall Gullets at firſt.

(4) 'Tis very natural to think, that thoſe barren Sun-burnt Deſerts ſend up but few Exhalations.

Continuation of the MEMOIRS.

THE cauſe of our ſtay in that Place was not only our Companions we had left behind us, (now that we were out of danger) but on a ceremonious Account, as your Reverences will ſee by and by; they were alſo to change their Habits, that they might appear in the colours of their reſpective Tribe or Name, which were five, according to the Number of the Sons of the firſt *Pophar*, who brought them out of *Egypt*, whoſe Statue we ſaw at the *Pyramid*. By their Laws all the Tribes are to be diſtinguiſhed by their Colours; that wherever they go, they may be known what Name they belong to, with particular Marks of their Poſts and Dignities, as I ſhall deſcribe to your Reverences afterwards. The Grand *Pophar's* Colour, who was deſcended from the eldeſt Son of the Antient *Pophar*, was a flame Colour, or approaching nigh the Rays of the Sun, becauſe he was chief Prieſt of the Sun. Our new Regent's Colour was Green ſpangled with Suns of Gold, as your Reverences ſaw in the Picture; the Green repreſenting the Spring which is the chief ſeaſon with them. The third Colour, is a fiery Red for the Summer. The fourth is Yellow for Autumn; and the fifth Purple, repreſenting the gloomineſs of Winter; for theſe People acknowledging the Sun for the immediate Governour of the Univerſe, mimick the Nature of his Influence as nigh as they can. The Women obſerve the Colours of their reſpective Tribes, but have Moons of Silver intermixt with the Suns, to ſhew that they are influenced in a great Meaſure by that variable Planet. The young Virgins have the new Moon; in the ſtrength of their Age the full Moon; as they grow old, the Moon is in the decreaſe proportionably. The Widows have the Moon expreſs'd juſt as it is in the change; the deſcendants of the Daughters of the firſt *Popbar* were incorporated with the reſt. Thoſe of the eldeſt Daughter took the eldeſt Son's Colour, with a mark of Diſtinction, to ſhew they were never to ſucceed to the *Popbarſhip*, or Regency, till there ſhould be no Male Iſſue of the others at Age to govern. This Right of Elderſhip, as theſe People underſtand it, is a little intricate, but I ſhall explain it to your Reverences more at large, when I come to ſpeak more particularly of their Government. When they are ſent out into Foreign Countries, they take what Habit or Colour they pleaſe, and generally go all alike to be known to each other, but they muſt not appear in their own Country but in their proper Colours, 'tis criminal to do otherwiſe; with Marks alſo of their Families, that in caſe any miſdemeanor ſhould be committed, they may know where to trace it out, for which Reaſon, now they drew near their own Country, they were to appear in the Colours of their reſpective Names; all but my ſelf, who had the ſame Garment I wore at *Grand Cairo*, to ſhew I was a Stranger, tho' I wore the *Popbar*'s Colour afterwards, as being his Relation, and Incorporated in his Family. When they were all arrayed in their Silken Colours, ſpangled with Suns of Gold, with white Fillets round their Temples, ſtudded with precious Stones, they made a very delightful ſhew, being the handſomeſt Race of People this Day in the Univerſe, and all reſembling each other, as having no mixture of other Nations in their Blood. The Sun now had broke thro' the Clouds, and diſcover'd to us the Proſpect of the Country, but ſuch a one as I am not able to deſcribe; it look'd rather like an immenſe Garden than a Country: At that diſtance I could ſee nothing but Trees and Groves; whether I look'd towards the Hills or Vales, all ſeem'd to be one continued Wood, tho' with ſome ſeemingly regular Intervals of Squares and Plains, with the glittering of Golden Globes or Suns thro' the tops of the Trees, that it look'd like a Green Mantle ſpangled with Gold. I ask'd the *Popbar* if they lived all in Woods, or whether the Country was only one continued immenſe Foreſt; he ſmiled and ſaid, when we come thither you ſhall ſee ſomething elſe beſides Woods, and then bid me look back and compare the dreary Sands we had lately paſſed with that Glorious Proſpect we ſaw before us: I did ſo, and found the diſmal barrenneſs of the one enhanced, the beautiful delight of the other. The Reaſon, ſays he, why it looks like a Wood, is, that beſides innumerable kinds of Fruits, all our Towns, Squares and Streets, as well as Fields and Gardens, are planted with Trees both for Delight and Conveniency, tho' you will find ſpare Ground enough for the produce of all Things ſufficient to make the Life of Man eaſy and happy. The glittering of Gold thro' the tops of the Trees, are Golden Suns on the tops of the Temples and Buildings: We build our Houſes flat and low on Account of Hurricanes, with Gardens of perfumed Ever-Greens on the top of them, which is the Reaſon you ſee nothing but Groves. We deſcended gradually from off the Deſert thro' the ſcattered Shrubs, and were ſaluted every now and then with a gale of Perfumes quite different from what are brought us *Europeans* from Foreign Parts. The freſh Air of the Morning, together with their being exhaled from the living ſtocks, gave them ſuch a fragrancy as can't be expreſs'd. At length we came to a ſpacious Plain a little ſhelving, and covered with a Greeniſh

Coat, between Moſs and Graſs, which was the utmoſt border of the Deſert, and beyond it a ſmall River collected from the Hills, as it were weeping out of the Sands in different Places, which River was the boundary of the Kingdom that way. Here we made a halt, and perceived a ſmall Company of ten Perſons equal to our Number, except my ſelf, advancing gravely towards us; they were in the proper Colours of the *Nomes* with ſpangled Suns of Gold, as my Companions wore, only the tops of their Heads were ſprinkled with duſt in ſign of Mourning. As ſoon as they came at a due diſtance, they fell flat on their Faces before the *Popbar*, without ſaying a word, and received the Golden *Urns*, with the Earth we brought along with us. Then they turn'd and march'd directly before us holding the *Urns* as high in their Hands as they could, but all in a deep and mournful ſilence. Theſe were Deputies of the five *Nomes* ſent to meet the *Urns*. We advanced in this ſilent manner without ſaying one word, till we came to the River, over which was a ſtately Bridge with a triumphal Arch on the top of it, beautified with Suns of Gold moſt magnificent to behold. Beyond the Bridge, we immediately paſs'd thro' a kind of a circular Grove, which let us into a moſt delightful plain like an Amphitheatre, with five Avenues or Streets leading to it; at the entrance of each Avenue ſtood an innumerable Number of People repreſenting the five *Nomes*, or Governments of thoſe immenſe Kingdoms, all in their different Colours, ſpangled with Suns of Gold, which made the moſt glorious Show in the World. As ſoon as ever we enter'd the Amphitheatre, our ſilence was broke with ſhouts of Joy that rended the very Skies; then the whole Multitude fell flat on their Faces adoring the *Urns*, and repeating their ſhouts and adorations thrice, there advanced ten Triumphant Chariots, according to the Colours of the *Nomes* with Suns as before; nine of the Chariots were drawn with ſix Horſes each, and the tenth with eight for the *Popbar* Regent. The five Deputies, who were the chief of each *Nome*, with the *Urns* and Companions, mounted five of the Chariots, the other five were for us, two in a Chariot, only my ſelf being a Supernumerary, was placed backwards in the *Popbar*'s Chariot, which he told me was the only mark of Humiliation and Inequality I would receive. We were conducted with five Squadrons of Horſe, of fifty each in their proper Colours, with Streamers of the ſame, having the Sun in the center, thro' the oppoſite Avenue, till we came into another Amphitheatre of a vaſt extent, where we ſaw an infinite Number of Tents of Silk of the Colour of the *Nomes*, all of them ſpangled with Golden Suns; here we were to reſt and refreſh ourſelves. The *Pophar*'s Tent was in the center of his own Colour, which was Green, the ſecond *Nome* in dignity, in whoſe Dominions and Government we now were. I have been longer in this Deſcription, becauſe it was more a Religious Ceremony than any Thing elſe, theſe People being extreamly myſterious in all they do (1). I ſhall explain the meaning to your Reverences as briefly as I can. The ſtopping before we came to the Bridge on the borders of thoſe Inhoſpitable Deſerts, and walking in that mournful ſilent manner, not only expreſs'd their mourning for their deceas'd Anceſtors, but alſo ſignified the various Calamity and Labour incident to human Life, where he not only ought to be, but really is in a ſtate of baniſhment and mourning; wandering in ſun-burnt Deſerts, and toſt with the ſtorms of innumerable lawleſs deſires, ſtill ſighing after a better Country. The paſſage over the Bridge, they would have to betoken Man's entrance into Reſt by Death; their ſhouts of Joy, when the ſacred *Urns* arriv'd in that Glorious Country, not only ſignified the Happineſs of the next Life, (for theſe People univerſally believe the immortality of the Soul, and think none but Brutes can be ignorant of it) but alſo that their Anceſtors, whoſe burial duſt they brought along with them, were now in a Place of everlaſting Reſt.

Inquiſitor. I hope you don't believe ſo of *Heathens*, let them be ever ſo moral Men, ſince we have no aſſurance of Happineſs in the next Life mention'd in the Holy Scripture, without Faith in Chriſt.

Gaudentio. No, Reverend Fathers; I only mention the myſteries of theſe Mens Religion as they underſtand them. As I believe in Chriſt, I know there is no other Name under Heaven by which Men may be ſaved.

Inquiſitor. Go on.

Gaudentio. Every Ceremony of theſe People has ſome myſtery or other included in it; tho' there did not appear any harm in any of them, except their falling proſtrate before the duſt, which look'd like rank Idolatry: But they ſaid ſtill, they meant no more than what was merely civil, to ſignify their Reſpect for their deceas'd Parents (2). I ſhall not as yet detain your Reverences with the Deſcription of the Beauties of the Country thro' which we paſſed, having ſo much to ſay of the more ſubſtantial Part; that is, of their form of Government, Laws and

Cuſtoms, both Religious and Civil; nor deſcribe their prodigious magnificence, tho' join'd with a great deal of natural ſimplicity, in their Towns, Temples, Schools, Colleges, *&c.* Becauſe, being built moſtly alike, except for particular Uſes, Manufacturies, and the like; I ſhall deſcribe them all in one, when I come to the great City of *Phor*, otherwiſe called in their ſacred Language, *Noom* (3) for if I ſhould ſtay to deſcribe the immenſe Riches, Fertility and Beauties of the Country, this Relation, which is deſigned as a real Account of a Place wherein I lived ſo many Years, would rather look like a Romance than a true Relation. I ſhall only tell your Reverences at preſent, that after having taken a moſt magnificent Repaſt, conſiſting of all the Heart of Man can conceive delicious, both of Fruits and Wines, while we ſtaid in thoſe refreſhing Tabernacles, we paſs'd on by an eaſy Evening's Journey to one of their Towns, always conducted and lodged in that Triumphant manner, 'till we came to the head of that *Nome*, which I told your Reverences was the Green *Nome*, belonging to the *Pophar* Regent, and ſecond in dignity of the whole Empire. Here the *Urn* of Duſt belonging to that *Nome* was repoſited in a kind of Golden Tabernacle ſet with precious Stones of immenſe value, in the center of a ſpacious Temple, which I ſhall deſcribe afterwards. After a Week's Feaſting and Rejoicing, both for the Reception of the Duſt, and the ſafe return of the *Popbar* and his Companions, together with his exaltation to the Regency, we ſet out in the ſame manner for the other *Nomes*, to repoſite all the *Urns* in their reſpective Temples. Theſe are five, as I informed your Reverences before. The Country is ſomething Mountainous, particularly under the Line, and not very uniform, tho' every Thing elſe is; containing Vallies, or rather whole Regions running out between the Deſerts; beſides vaſt ridges of Mountains in the Heart of the Country, which incloſe immenſe Riches in their Bowels. The chief Town is ſituated as nigh as poſſible in the middle of the *Nomes*, and about the center of the Country, bating thoſe irregularities I mention'd. The four inferior *Nomes* were like the four corners, and the flame-coloured *Nome* where the Grand *Popbar*, or Regent *pro tempore* reſided, in the center of the Square. Their Method was to go to the four inferior *Nomes* firſt, and repoſite the *Urns*, and then to compleat all at the chief Town of the firſt *Nome*. Theſe *Nomes* were each about eight Days very eaſy Journey over. Thus we went the round of all, which I think, as I remarked, was a kind of Political Viſitation at the ſame Time. At length we came to the great City of *Phor*, or *No-om*, there to repoſite the laſt *Urn*, and for all the People to pay their Reſpects to the Grand *Popbar*, if in being, or elſe to the Regent. By that Time, what with thoſe who accompanied the Proceſſion of the *Urns*, and the Inhabitants of that immenſe Town, ſo many People were gathered together, as one would have almoſt thought had not been in all the World beſide; but in ſuch Order and Decency diſtinguiſh'd in their Ranks, Tribes, and Colours, as is not eaſy to be comprehended. The glittering Tents ſpread themſelves over the Face of the Earth. I ſhall here give your Reverences a Deſcription of the Town, becauſe all other great Towns or Heads of the *Nomes* are built after that Model, as indeed the leſſer Towns come as nigh it as they can, except as I ſaid, Places for Arts or Trades which are generally built on Rivers, or Brooks for conveniency; ſuch is the Nature of the People, that they affect an exact uniformity and equality in all they do, as being Brothers of the ſame Flock. The Town of *Phor*, that is, the *Glory* or *No om*, which ſignifies the Houſe of the Sun, is built circular in Imitation of the

Sun and its Rays. It is ſituated in the largeſt Plain of all the Kingdom, and upon the largeſt River, which is about as big as our *Po*, riſing from a Ridge of Mountains under the Line, and runs towards the North, where it forms a great Lake, almoſt like a Sea, whoſe Waters are exhaled by the Heat of the Sun, having no Out-let, or Sink under Ground, in the Sands of the vaſt Deſerts encompaſſing it. This River is cut into a moſt magnificent Canal, running directly thro' the Middle of the Town. Before it enters the Town, to prevent Inundations, and for other Conveniencies, there are prodigious Baſons, and Locks and Sluices, with collateral Canals, to divert and let out the Water, if need be. The middle Stream forms the Grand Canal, which runs thro' the Town, till it comes to the Grand Place; then there is another Lock and Sluice dividing it into two Semicircles or Wings, and carrying it round the Grand Place, forming an Iſland with the Temple of the Sun in the Center, and meeting again oppoſite to where it divided, and ſo goes on in a Canal again. There are twelve Bridges with one great Arch over each, ten over the circular Canals, and two where they divide and meet again. There are alſo Bridges over the ſtrait Canals, at proper Diſtances. Before the

River enters the Town, it is divided by the firſt great Lock into two prodigious Semicircles encompaſſing the whole Town. All the Canals are planted with double Rows of Cedars, and Walks the moſt delightful that can be imagin'd. The Grand Place is in the Center of the Town, a prodigious Round, or immenſe Theatre, encompaſs'd with the Branches of the Canal, and, in the Center of that, the Temple of the Sun. This Temple conſiſts of Three hundred and ſixty five double Marble Pillars, according to the Number of the Days of the Year (4) repeated with three Stories one above another, and on the top, a Cupola open to the Sky for the Sun to be ſeen thro'. The Pillars are all of the *Corinthian* Order (5), of a Marble as white as Snow, and fluted. The Edges of the Flutes, with the Capitals corniſh'd, are all gilt. The inner Roofs of the vaſt Galleries on theſe Pillars, are painted with the Sun, Moon, and Stars, expreſſing their different Motions; with Hieroglyphicks known but to ſome few of the chief Elders or Rulers. The Outſides of all are doubly gilt, as is the Dome or grand Concave on the top, open in the middle to the Sky. In the middle of this Concave is a golden Sun, hanging in the *Void*, and ſupported by golden Lines or Rods from the Edges of the Dome. The artificial Sun looks down, as if it were ſhining on a Globe or Earth, erected on a Pedeſtal Altar-wiſe, oppoſite to the Sun, according to the Situation of their Climate to that Glorious Planet; in which Globe or Earth are incloſ'd the Urns of their deceaſed Anceſtors. On the Inſide of the Pillars, are the Seats of the Grandees or Elders, to hold their Councils, which are all publick. Oppoſite to the twelve great Streets, are ſo many Entrances into the Temple, with as many magnificent Stair-caſes between the Entrances, to go into the Galleries or Places where they keep the Regiſters of their Laws, *&c.* with gilt Baluſtrades looking down into the Temple. On the Pedeſtals of all the Pillars were engraven Hieroglyphicks and Characters known to none but the Five Chief *Pophars*, and communicated under the greateſt Secrecy to the Succeſſor of any one of them, in caſe of Death, Loſs of Senſes, and the like. I preſume, the grand Secrets, and *Arcana* of State, and, it may be, of their Religion, Arts, and Sciences, are contain'd therein. The moſt improper Decorations of the Temple, in my Opinion, are the Flutings of the Pillars, which rather look too finical for the Auguſt and Majeſtick Simplicity affected by theſe People in other reſpects.

The Fronts of the Houſes round the Grand Place are all concave, or Segments of Circles, except where the great Streets meet, which are twelve in Number according to the twelve Signs of the *Zodiack*, pointing to the Temple in ſtrait Lines like Rays to the Center. This vaſt round is ſet with double Rows and Circles of Stately Cedars before the Houſes, at an exact diſtance; as are all the Streets on each ſide, like ſo many beautiful Avenues, which produces a moſt delightful Effect to the Eye, as well as conveniency of Shade. The croſs Streets are ſo many Parallel Circles round the Grand Place and Temple, as the Center, making greater Circles as the Town enlarges itſelf. They build always Circular-ways till the Circle is compleat; then another, and ſo on. All the Streets, as I ſaid, both ſtraight and Circular, are Planted with double Rows of Cedars. The middle of the Area's between the cuttings of the Streets are left for Gardens and other conveniencies, enlarging themſelves as they proceed from the Center or Grand Place: At every cutting of the Streets, is a leſſer Circular ſpace ſet round with Trees, adorn'd with Fountains, or Statues of famous Men; that, in Effect, the whole Town is like a prodigious Garden, diſtinguiſh'd with Temples, Pavilions, Avenues, and Circles of Greens; ſo that 'tis difficult to give your Reverences a juſt Idea of the Beauty of it. I forgot to tell your Reverences, that the twelve great Streets open themſelves as they lengthen, like the *Radii* of a Wheel, ſo that at the firſt coming into the Town, you have the Proſpect of the Temple and Grand Place directly before you; and from the Temple a direct view of one of the fineſt Avenues and Countries in the World. Their Principal Towns are all built after this form. After they have taken a Plan of the Place, they firſt build a Temple; then leave the great Area or circular Market-place, round which they build a circle of Houſes, and add others as they increaſe, according to the foregoing Deſcription; ridiculing and contemning other Countries, whoſe Towns are generally built in a confus'dNumber of Houſes and Streets, without any regular Figure. In all the ſpaces or cuttings of the Streets, are publick Fountains brought down by Pipes from a Mountain a conſiderable diſtance off the Town; or, as I ſaid before, Statues of Great Men holding ſomething in their Hands to declare their Merit; which, having no Wars, is taken, either from the Invention of Arts and Sciences, or ſome memorable Action done by them for the Improvement and Good of their Country. Theſe they look upon as more laudable Motives, and greater Spurs to Glory, than all the Trophies erected by other Nations for deſtroying their own Species. Their Houſes are built all alike, and low, as I obſerved before, on Account of Storms and Hurricanes, to which the Country is ſubject; they are all exactly of a height, flat roof'd, with artificial Gardens on the top of each (*6*) full of Flowers and Aromatick Shrubs; ſo that when you look from any eminence down into the Streets, you ſee all the Circles and Avenues like another World under you; and if on the level, along the tops of the Houſes, you are charm'd with the Proſpect of Ten Thouſand different Gardens meeting your Sight wherever you turn; inſomuch, that I believe the whole World beſides cannot afford ſuch a Proſpect. There are a great many other Beauties and Conveniencies, according to the Genius of the People; which, were I to mention them, would make up a whole Volume. I only ſay, that the Riches of the Country are immenſe, which in ſome Meaſure are all in common, as I ſhall ſhew when I come to the Nature of their Government; the People are the moſt Ingenious and Induſtrious in the World; the Governours aiming at nothing

thing but the Grandeur and Good of the Publick, having all the Affluence the Heart of Man can deſire, in a Place where there has been no War for near Three Thouſand Years; there being indeed no Enemies but the inhoſpitable Sands around them, and they all conſider themſelves as Brothers of the ſame Stock, and living under one common Father; ſo that it is not ſo much to be wonder'd at, if they are arrived at that Grandeur and Magnificence as Perſons in our World can ſcarce believe, nor conceive.

Remarks of Signor *Rhedi*.

(1) EXtremely myſterious in all they do, *&c.* The ancient *Egyptians* were ſo myſterious, particularly in their Religious Ceremonies, and *Arcana* of Government, that in all probability, the ancient Fables, which very few yet underſtand rightly, had their Riſe from them; tho' the learned *Bochart*, in his *Phaleg*, derives them chiefly from the *Canaanites*, who diſperſing themſelves all over the World, when they fled from *Joſhua*, impoſed upon the credulous *Greeks*, by the different Significations of the ſame Words in their Language. 'Tis obſervable by the bye, that the moſt ancient Languages, as the *Hebrew*, with its different Dialects, of which the *Cananean* or *Phœnician* Language was one, the *Chineſe* Language, *&c.* had a great many Significations for the ſame Word, either from the plain Simplicity or Poverty of the ancient Languages, or more probably from an affected Myſteriousneſs in all they did.

(2) To ſignify their Reſpect to their deceas'd Anceſtors, *&c.* See the Remarks before on that Head, and the Accounts of

the Worſhip of the *Chineſe*, who were originally *Egyptians*, in the Diſputes between the *Dominicans* and *Jeſuits*, where the latter maintain'd the idolatrous Ceremonies and Offerings made to their deceas'd Anceſtors, to imply nothing but a *natural* and *civil Reſpect*. The *Dominicans*, on the contrary, very juſtly held them to be Idolatry, as they were judg'd to be, and condemn'd as ſuch by *Clement* XI.

(3) Call'd *No.om* in their ſacred Language, &c. *Joſephus* againſt *Appion* diſtinguiſhes two Languages of the ancient *Egyptians*, the one ſacred, the other common. Their ſacred Language was full of Myſteries, perhaps like the *Cabala* of the *Jews*.

(4) According to the Number of the Days of the Year. Our Author ſeems to be a little out in this Place; for 'tis certain, the ancient *Egyptians* did not make their Year to conſiſt of ſo many Days, unleſs you'll ſay, that theſe People being very great Aſtronomers, were more exact in their Obſervations.

(5) The Pillars were of the *Corinthian* Order, &c. 'Tis generally ſuppoſed, that the different Orders of Pillars, as the *Doric*, the *Ionic*, *Corinthian*, &c. came firſt from the *Greeks*, as their Appellations being *Greek* would make us believe; but the famous and ancient Palace of *Perſepolis*, notwithſtanding its *Greek* Name, where there were Hieroglyphicks and Inſcriptions in Characters none could underſtand, with other Reaſons, ſhew that the Invention came from *Egypt*, or from the ancient *Chaldeans*, or rather from *Seth*, *Noah*, and the ancient *Hebrews*. 'Tis likewiſe very obſervable, that the Invention of Arts and Sciences came from the Eaſt, and can be traced no higher than *Noah*'s Flood; unleſs you will allow the Fables of *Seth*, alledg'd by the learned *Joſephus* in his Antiquities quoted above. All which is a very natural Confirmation of the Account given by *Moſes*, againſt our modern Scepticks.

(6) Artificial Gardens, &c. The ancient *Babylonians* had Artificial Gardens, or *Horti Penſiles*, on the Tops of their Houſes, as early as the Great *Semiramis*; tho' *Herodotus* derives their Invention from a later *Babylonian* Queen, who being a *Mede* by Nation, and loving Woods, and not being permitted to go out of the Palace, had thoſe Artificial Gardens made to divert her.

Continuation of the MEMOIRS.

WHEN the Ceremonies for the Reception of the *Urns* were over, Religious Ceremonies with theſe People always taking place of the Civil (1), they proceeded to the Inauguration of the *Pophar* Regent, which was performed with no other Ceremony, for Reaſons I ſhall tell your Reverences afterwards, but placing him in a Chair of State with his Face towards the *Eaſt*, on the top of the higheſt Hill in the *Nome*, to ſhew that he was to inſpect, or over-look all, looking towards the Temple of the Sun, which ſtood directly *Eaſtward* of him, to put him in Mind that he was to take care of the Religion of his Anceſtors in the firſt Place. When he was thus placed, three Hundred and ſixty five of the chief of the *Nome*, as Repreſentatives of all the reſt, came up to him, and making a reſpectful Bow, ſaid, *Eli Pophar*, which is as much as to ſay, *Hail Father* of our Nation; and he embracing them as a Father does his Children, anſwered them with *Cali Benim*, that is, *My dear Children*. As many of the Women did the ſame. This was all the Homage they paid him, which was eſteemed ſo ſacred as never to be violated. All the Diſtinction of his Habit was one Great Sun on his Breaſt, much bigger than that of any of the Reſt. The Precious Stones alſo, which were ſet in the white Fillet binding his Forehead, were larger than ordinary, as were thoſe of the croſs Circles over his Head, terminated on the ſummit with a large Tuff of Gold Fringe, and a thin Plate of Gold in the ſhape of the Sun faſtened to the top of it Horizontally; all of them, both Men and Women wore thoſe Fillet-Crowns with a Tuff of Gold, but no Sun on the top, except the *Pophar*.

As ſoon as the Ceremonies and Rejoicings were over, which were perform'd in Tents at the Publick Expence, he was conducted with the chearful Acclamations of the People, and the ſound of Muſical Inſtruments, to a moſt magnificent Tent in the front of the whole Camp facing the *Eaſt*, which is look'd upon as the moſt Honourable, as firſt ſeeing the Riſing Sun; and ſo on by eaſy Journeys, till he came to the chief Town of that *Nome*. The Reaſon why theſe Ceremonies were perform'd in the different *Nomes*, was to ſhew that they all depended on him, and becauſe the Empire was ſo very populous, it was impoſſible they could meet at one Place. I can't expreſs the careſſes I receiv'd from them, eſpecially, when they found I was deſcended from the ſame Race by the Mother's ſide, and ſo nearly related to the *Pophar*. Whenever I came firſt into their Company, they all embrac'd me, Men and Women, with the moſt endearing tenderneſs; the young beautiful Women did the ſame, calling me Brother, and catching me in their Arms with ſuch an Innocent Aſſurance, as if I had been their real Brother loſt and found again. I can't ſay but ſome of them ſeem'd to have a fondneſs for me that ſeem'd to be of another ſort, and which afterwards gave me a great deal of Trouble, but I imputed it to the Nature of the Sex, who are unaccountably more fond of Strangers, whom they know nothing of, than of Perſons of much greater Merit, who converſe with them every Day. Whether it proceeds from the want of a ſufficient ſolidity in their Judgment, or from a levity and fickleneſs in their Nature, or from the Spirit of contradiction, which makes them fond of what they moſtly ſhould avoid; or thinking that Strangers are not acquainted with their defects, or in fine, are more likely to keep their Counſel; be that as it will, their mutual jealouſies gave me much uneaſineſs afterwards. But to ſay a word or two more of the Nature of the People, before I proceed in my Relation; as I told your Reverences, they are the handſomeſt Race of People I believe Nature ever produced, with this only difference, which ſome may think a defect, that they are all too much like one another: But if it be a defect, it proceeds from a very laudable Cauſe; that is, from their ſpringing from one Family, without any mixture of different Nations in their Blood (2); they have neither Wars, nor Traffick with other People, to adulterate their Race, for which Reaſon they know nothing of the Vices ſuch a commerce often brings along with it. Their Eyes are ſomething too ſmall, but not ſo little as thoſe of the *Chineſe*; their Hair is generally Black, and inclined to be a little croped or frizzled, (3) and their Complexion Brown, but their Features are the moſt exact and regular imaginable; and in the Mountainous Parts towards the Line, where the Air is cooler, they are rather fairer than our *Italians* (4); the Men are univerſally well ſhaped, tall and ſlender, except thro' ſome accidental deformity, which is very rare; but the Women, who keep themſelves much within Doors are the moſt beautiful Creatures, and the fineſt ſhaped in the World, except, as I ſaid, being too much alike. There is ſuch an innocent ſweetneſs in their

Beauty, and ſuch a native Modeſty in their Countenance, as can't be deſcrib'd. A bold forwardneſs in a Woman is what they diſlike; and to give them their due, even the Women are the moſt chaſte I ever knew, which is partly owing to the early and provident Care of their Governours. But as I deſign to make a ſeparate Article of the education of their young People, I ſhall ſay no more at preſent on that Head.

The Viſitations which we made to carry the *Urns*, gave me an Opportunity of ſeeing the Greeneſt part of their Country as ſoon as I came there; tho' the *Pophar* with a leſs Retinue, and with whom I always was, viſited them more particularly afterwards. The Country is generally more hilly than plain, and in ſome parts even mountainous; there are, as I ſaid, vaſt Ridges of Mountains, which run ſeveral hundred Miles, either under, or parallel to the Equator. Theſe are very cold, and contribute very much to render the Climate more temperate than might otherwiſe be expected, both by refrigerating the Air with cooling Breezes, which are wafted from thence over the reſt of the Country, and by ſupplying the plains with innumerable Rivers running both *North* and *South*, but chiefly towards the *North* (5). Theſe Hills, and the great Woods they are generally covered with, are the Occaſion of the Country's being ſubject to Rains (6); there are vaſt Foreſts and Places, which they cut down and deſtroy as they want room, leaving leſſer Groves for beauty and variety, as well as uſe and conveniency. The Rains and Hillineſs of the Country make Travelling a little incommodious, but then they afford numberleſs Springs and Rivulets, with ſuch delicious Vales, that adding this to the Honeſty and Innocence of the Inhabitants, one would think it a perpetual Paradiſe. The Soil is ſo prodigious fertile, not only in different ſorts of Grain, and Rice, with a ſort of Wheat much larger and richer in Flower than any *Indian* Wheat I ever ſaw; but particularly in an inexhauſtible variety of Fruits, Legumes, and eatable Herbs of ſuch nouriſhing Juice, and delicious Taſte, that to provide Fruit for ſuch numbers of People is the leaſt of their Care. One would think the curſe of *Adam* had ſcarce reached that part of the World; or that Providence had proportion'd the fertility of the Country to the Innocence of the Inhabitants; not but the Induſtry and Ingenuity of the People, join'd with their perpetual Peace and Reſt from external and almoſt internal Broils, contribute very much to their Riches and Fertility.

tility. Their Villages being moſt of them built on the Rivulets for Manufactures and Trades, are not to be number'd. Their Hills are full of Metallick Mines of all ſorts, with Materials ſufficient to work them; Silver is the ſcarceſt, and Gold almoſt the moſt plentiful; it comes out oftentimes in great lumps from the Mineral Rocks, as if it wept out from between the joints, and afterwards by the natural heat of the Earth, or other unknown Cauſes: This Gold is more ductile, eaſier to work, and better for all uſes, than that which is drawn from the Ore. Their Inventions for Arts, and all manner of (I won't ſay purpoſes,) but even the Magnificence of Life, are aſtoniſhing. When I ſpoke of their Fruits, I ſhould have mention'd a ſmall ſort of a Grape that grows there naturally, of which they make a Wine ſharp at firſt, but which will keep a great many Years, mellowing and improving as it is kept; but the choiceſt Grapes, which are chiefly for drying, are cultivated among them, tho' a very little pains does it. Their Wines are more Cordial than Inebriating; but a ſmaller ſort diluted with Water makes their conſtant Drink. I don't remember I ever ſaw any Horned Beaſts in the Country, except Goats of a very large ſize, which ſerve them for Milk, tho' it is rather too rich: Deer there are innumerable, of more different kinds than are in *Europe*. There is a little Beaſt ſeemingly of a ſpecies between a Roe and a Sheep, whoſe Fleſh is the moſt nouriſhing and delicious that can be taſted; theſe make a Diſh in all their Feaſts, and are chiefly reſerved for that end. Their Fowl, both wild and tame, make the greateſt part of their Food, as to Fleſh-Meat, of which they don't eat much, it being, as they think, too groſs a Food. The Rivers and Lakes are ſtored with vaſt quantities of moſt exquiſite Fiſh, particularly a Golden Trout, whoſe Belly is of a bright Scarlet Colour, as delectable to the Palate as to the Eye. They ſuppoſe Fiſh to be more nouriſhing and eaſier of digeſtion than Fleſh, for which Reaſon they eat much more of it; but having no Rivers that run into the Sea, they want all of that kind.

Their Horſes, as I obſerved before, are but ſmall, but full of Metal and Life, and extreamly ſwift; they have a wild Aſs longer than the Horſe, of all the Colours of the Rainbow, very ſtrong and profitable for Burden and Drudgery; but their great carriages are drawn by Elks, the Dromedaries are for travelling over the Sands. The Rivers, at leaſt in the plain and low Countries, are cut into Canals, by which they carry moſt of their

Proviſion and Effects all over the Country. This is only a ſmall sketch of the Nature of the Country, becauſe I know theſe matters don't fall under the Cognizance of your Reverences ſo much as the Account of their Religion, Morals, Cuſtoms, Laws and Government. Yet I muſt ſay that for Riches, Plenty of all delicacies of Life, Manufactories, Inventions of Arts, and every thing that conduces to make this mortal State as happy as is poſſible, no Country in the known World can parallel it; tho' there are ſome Inconveniences, as your Reverences will obſerve as I go on with my Relation.

Remarks of Signor *Rhedi*.

(1) RELigious Ceremonies always taking place of the Civil, *&c.* The moſt polite Nations of Antiquity, even among the *Heathens*, gave the Preference to Religion, before all other conſiderations; as for the Chriſtian Religion, tho' of late Perſons of ſome wit, little judgment, and no morals, call it in queſtion, 'tis well known, Men become more Men as they become Chriſtians. The light of Faith brought in Learning, Politeneſs, Humanity, Juſtice, and Equity, inſtead of that ignorance, and a brutal Barbarity, that over-ſpread the Face of the Earth; and the want of it will lead us in time into the ſame Enormities which Religion has taught us to forſake; on which Account it's the part of all wiſe Goverments to countenance and preſerve Religion.

(2) Without any mixture of different Nations in their Blood. *Tacitus* ſays much the ſame of the *Germans*, *ipſe eorum opinionibus accedo, qui Germaniæ populos nullis aliarum natio-*

nationum connubiis infectos, propriam & ſinceram & tanquam ſui ſimilem gentem extitiſſe arbitrantur.[*] I agree, ſays he, with their Opinion, who think the People of *Germany* ſo peculiarly like one another, becauſe they have not been corrupted by Marriages with other Nations. They were noted in *Auguſtus's* Time to have blue Eyes, as moſt of the Native *Germans* have to this Day. I remember I ſaw a Review of a *German* Regiment in the City of *Milan*, where almoſt every one of the common Soldiers had blue Eyes. No wonder therefore, if theſe *Africans* our Author ſpeaks of, ſhould be ſo like one another.

(3) Frizzled Hair, *&c.* The antient *Egyptians*, according to *Herodotus*, and *Bochart* were ſo.

(4) Fairer than our *Italians*, *&c.* Tho' our *Italians* are ſomething more Swarthy than the Northern *Tramontani*; yet our Ladies keeping much in the Houſe from their Childhood, have very fine Skins, and excel all others for delicacy of Features.[†]

(5) But chiefly towards the *North*, *&c.* It's remarkable, that moſt Springs riſe from the North-ſide of the Hills, and more Rivers run *Northward* than *Southward*, at leaſt on this ſide of the Line, tho' the Obſervation does not always hold; the Reaſon may be, for that there are more Miſts and Dews hanging on the North-ſide, becauſe the Sun dries up the moiſture on the South-ſide of the Mountains, more than on the North; tho' perhaps all Springs don't riſe from Rain and Miſts, *&c.* yet moſt do.

(6) It's well known to the Naturaliſts, that great Woods and Hills collect Clouds and Vapours, and conſequently cauſe it to Rain more there than in other Places.

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[*] *Tacitus de moribus Germanorum.*

[†] I fancy Signor *Rhedi* never ſaw our *Engliſh* Beauties.

Continua-

Continuation of the MEMOIRS.

BEFORE I come to the remaining Occurrences of my own Life, in which nothing very extraordinary happen'd till I came away, unleſs I reckon the extraordinary Happineſs I was placed in, as to all things of this Life, in one of the moſt delicious Regions of the Univerſe, Married to the Regent's Daughter, whoſe Picture is there before you, and the deplorable loſs of her with my only remaining Son, (here he could not refrain from weeping for ſome time) as well as the preſent State to which I am reduced; tho' I muſt own I have received more favourable treatment than could well be expected. I ſhall give your Reverences a ſuccinct Account of their Religion, Laws, and Cuſtoms, which are almoſt as far out of the common way of thinking of the reſt of the World, as their Country.

Of their Religion.

The Religion of theſe People is really Idolatry in the main; tho' as ſimple and natural as poſſible for *Heathens*. They indeed will not acknowledge themſelves to be *Heathens* in the ſenſe we take the word; that is, worſhippers of falſe Gods (1), for they have an abhorrence of Idolatry in words as well as the *Chineſe*, but are Idolaters in effect, worſhipping the material Sun, and paying thoſe ſuperſtitious Rites to their deceas'd Anceſtors; of which part of their Religion your Reverences have had a full Account already. Theſe People however acknowledge one ſupreme God maker of all Things, whom they call *El* [*] or the moſt High of all. This they ſay natural Reaſon teaches them from an argument, tho' good in itſelf, yet form'd after a different way of arguing from other People: They ſay all their own Wiſdom, or that of all the wiſeſt Men in the World put together, could never form this Glorious World in all its cauſes and effects, ſo juſtly adapted to its reſpective ends, as it is with Reſpect to every individual Species. Therefore the Author of it muſt be a Being infinitely wiſer than all intellectual Beings. As for the notion of any thing producing itſelf, without a prior Cauſe, they laugh at it, and aſk why we don't ſee ſuch Effects produced without a Cauſe. Hence they hold only one independent Cauſe, and that there muſt be one, or nothing could ever be produc'd. Tho' they make a God of the Sun, they don't ſay he is independent as to his own Being; but that he receiv'd it from this *El*. Some of the wiſer ſort, when I argued with them, ſeem'd to acknowledge the Sun to be a Material Being created by God; but others think him to be a ſort of a Vicegerent, by whom the *El* performs every Thing as the chief Inſtrumental Cauſe of all productions. This is the Reaſon that they addreſs all their Prayers to the Sun, tho' they allow all Power is to be referr'd Originally to the *El*. The Men look upon the Moon to be a material Being dependent on the Sun; but the Women ſeem to make a Goddeſs of her, by Reaſon of the Influence ſhe has over that Sex; and fooliſhly think ſhe brings forth every Month when ſhe is at the full, and that the Stars are hers and the Sun's Children. They all of them, both Men and Women, reſt ſatisfied in their Belief, without any Diſputes or ſtudied Notions about a Being ſo infinitely above them, thinking it much better to adore him in the Inſcrutability of his Eſſence, in an humble ſilence, than to be diſputing about what they cannot comprehend; all their ſearch is employ'd in ſecond Cauſes, and the Knowledge of Nature as far as it may be uſeful to Men.

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[*] The old *Arabians* by *Al*, or perhaps *El*, mean ſomething very Grand or High, as *Al-Cair*, for Grand *Cair*. *Alchymy* for the higheſt *Chymiſtry*, &c. I wonder Signor *Rhedi* took no notice of this in his Remarks.

Inquiſitor. I hope you don't deny but that ſome Men may have wrong notions of the Deity, in which they ought to be ſet right by wiſer and more learned Men than themſelves; by conſequence all ſearches and diſputes about the Being and Nature of God are not to be condemn'd.

Gaudentio. No, may it pleaſe your Reverences, for I preſume you only underſtand me now as repreſenting other People's Opinions, not my own, which is entirely conformable to what the *Catholick* Church teaches. I often told the *Pophar*, to whom I could ſpeak my Mind with all the freedom in the World, that as no mortal Man could pretend to tell what belong'd to the incomprehenſibility of God's Eſſence, yet our Reaſon obliging us to believe his Being; it was neceſſary by the ſame Reaſon that we ſhould be Inſtructed by himſelf, or ſome Law-giver immediately Commiſſion'd by him, leſt we ſhould err in ſo material a Point. This Law-giver we Chriſtians believe he did ſend, by giving us his only Son, who was capable of Inſtructing us in what belong'd to the eternal God-head; that he did not only give us the juſteſt Notions we could poſſibly have, but confirm'd the Truth of what he ſaid, with ſuch ſigns and wonders, as none but one ſent from God could perform.

Inquiſitor. Go on.

Gaudentio. When I ſaid, they addreſs all their Prayers, and moſt of the external Actions of their Worſhip to the Sun, it is on Account of their believing him to be the Phyſical Cauſe of the Production of all Things by his Natural Influence; which, tho' the wiſer ſort of them, when you came to Reaſon more cloſely, will grant to be derived from the *El*, and ſome of them will own him to be a mere material Being, moved by a prior Cauſe, yet the generality of them don't reflect on this; but are really guilty of Idolatry in worſhipping a mere Creature. Nevertheleſs, as to the moral Effects of the Univerſe, or the free Actions of Men with Reſpect to Equity, Juſtice, Goodneſs, Uprightneſs, and the like, which they allow to be properly the Duty of rational Creatures, and of much greater Conſequence than the Phyſical part of the World: This I ſay, they all refer to the ſupreme Being, whoſe Will it is, they ſhould be Merciful, Good, Juſt, and Equitable to all, agreeably to the juſt Notions of the all-wiſe Author of their Exiſtence, whoſe ſupreme Reaſon being incapable of any irregular Biaſs, ought to be the Rule of his Creatures that depend on him, and are in ſome meaſure partakers of his Perfections. They confirm this notion by a very proper compariſon; that, as for example, to act contrary to the Laws of Nature in Phyſical Productions, is to produce monſtrous Births, *&c.* ſo to act contrary to the Ideas of the ſupreme Reaſon in moral Caſes, muſt be a great deformity in his ſight. I own I was charm'd with this Natural way of reaſoning, and ask'd them further, whether they believ'd the ſupreme Being troubled himſelf about the moral part of the World, or the free Actions of Men? They ſeem'd ſurpriz'd at the Queſtion, and ask'd me whether I thought it was poſſible he ſhould leave the nobleſt part out of his Care, when he took the pains (that was their expreſſion) to create the leaſt Inſect according to the moſt exact Rules of Art and Knowledge, beyond all that the Art of Man can come up to? I ask'd them again, what were the Rules, which it was his Will that free Agents, ſuch as Man for inſtance, ſhould follow in the direction of their Lives? They told me, Reaſon, Juſtice and Equity, in imitation of the ſupreme Reaſon in him; for ſaid they, can you think the ſupreme Being can approve of the enormous Actions commited by Men; or that any vile Practices can be according the juſt Ideas of his Reaſon; if not, they muſt be contrary to the beſt light of Reaſon not only in God but Man, and therefore liable to be puniſh'd by the juſt Governour of all. I ſubmit theſe notions to your Reverences better Judgment, but I thought them very extraordinary for Perſons who had nothing but the light of Nature to direct them; 'tis pity but they had been as right in their more remote Inferences as they were in theſe Principles. The ſum therefore of the Theoretical part of their Religion, is firſt, That the *El* is the ſupreme intellectual, rational, and moſt noble of all Beings; that it is the Duty of all intellectual Beings to imitate the juſt Laws of Reaſon in him, otherwiſe they depart from the ſupreme Rule of all their Actions, ſince what is contrary to the moſt perfect Reaſon in God, muſt be contrary to our own, and by conſequence of a deformity highly blameable in his ſight; all their Prayers and whatever they aſk of this ſupreme Being is, that they may be juſt and good as he is. Secondly, That the Sun is the chief, at leaſt Inſtrumental Cauſe of their Bodies, and all other Phyſical Effects. Your Reverences know better than I can inform you, that this is wrong: To him they addreſs their Prayers for the preſervation of their Lives, the Fruits of the Earth, *&c.* Thirdly, That their Parents are the more immediate Inſtrumental Cauſe of their Natural Being, which they derive partly from the *El*, and partly from the Sun, and they Reverence them the more on this Account, as being the Vicegerents of both, and believe them to be immortal, as to the Spiritual or Intellectual Part, and conſequently able and ready to aſſiſt them according to the Reſpect they ſhew them, by Reverencing their Tombs and Honouring their Memories. Tho' upon a nicer examination I found, that the ſuperſtitious Worſhip they pay to their deceaſed Anceſtors, was as much a Politick as a Religious Inſtitution, becauſe their Government being Patriarchal, this inviolable Reſpect they ſhew to their Parents makes them obey their Elders or Governours, not only with the moſt dutiful obſervance, but even with a filial Love and Alacrity.

There are ſome other Points of leſs conſequence, and reduceable to theſe three Heads, which your Reverences will obſerve in the courſe of my Relation. As for the Immortality of the Soul, Rewards and Puniſhments in another Life, they believe both, tho' they have an odd way of explaining them. They ſuppoſe without any Heſitation, that the Soul is a Being independent of matter, as to its Eſſence, having faculties of thinking, willing, and chuſing, which mere matter, let it be ſpun ever ſo fine, and actuated by the quickeſt and the moſt ſubtle Motion, can never be capable of; but their notion of their pre-exiſtence with the *El*, before they were ſent into Bodies, is very confus'd. The Rewards and Puniſhments in the next Life, they believe will chiefly conſiſt in this; that in proportion as their Actions have been conformable to the juſt Ideas of the ſupreme Being in this Life, partaking ſtill more and more of his infinite Wiſdom, ſo their Souls will approach ſtill nearer to the beautiful Intelligence of their divine Model in the next. But if their Actions in this Life have been conſiſtent with the ſupreme Reaſon in God, they ſhall be permitted to go on for ever in that inconſiſtency and diſagreement, till they become ſo monſtrouſly wicked and enormous, as to become abominable even to themſelves.

Of their Opinion concerning the Tranſmigration of Souls, and the Science of Phyſiognomy.

I found the wiſeſt of them held the *Metempſychoſis*, or the Tranſmigration of

Souls (1), not as a Puniſhment in the next Life, as ſome of the Antient *Heathen* Philoſophers did, but as a Puniſhment in this; the chief Puniſhment in the next was explain'd above. This Tranſmigration of Souls is quite different from the receiv'd notion of the word, inſtead of believing as the Antients did, that the Souls of wicked and voluptuous Men after their Deaths, Tranſmigrated into Beaſts according to the ſimilitude of their vicious Inclinations, till paſſing thro' one Animal into another, they were permitted to commence Men again; I ſay, theſe People, inſtead of believing this, hold a *Metempſychoſis* of quite a different Nature; not that the Souls of Men enter into Brutes, but that the Souls of Brutes enter into the Bodies of Men even in this Life. They ſay for Example, that the Bodies of Men and Women are ſuch delicate Habitations, that the Souls of Brutes are perpetually envying them, and contriving to get into them; that unleſs the divine light of Reaſon be perpetually attended to, theſe Brutal Souls ſteal in upon them, and chain up the rational Soul, ſo that it ſhall not be able to govern the Body, unleſs it be to carry on the Deſigns of the Brutal Soul, or at beſt only make ſome faint efforts to get out of its Slavery. I took it at firſt, that this Syſtem was merely Allegorical, to ſhew the ſimilitude between the paſſions of Men when not directed by Reaſon, and thoſe of Brutes. But upon examination, I found it was their Opinion, that this Tranſmigration did really happen, inſomuch that in my laſt Journey with the *Pophar* into *Egypt*, when he ſaw the *Turks*, or other ſtrange Nations, nay ſeveral *Armenian* and *European* Chriſtians, he wou'd ſay to me in his own Language, there goes a Hog, there goes a Lion, a Wolf, a Fox, a Dog, and the like; that is, they believe the Body of a voluptuous Man is poſſeſs'd by the Soul of a Hog, of a luſtful Man by that of a Goat, a treacherous Man by that of a Fox, a tyrannical Man by that of a Wolf, and ſo of the reſt. This belief is inſtill'd into them ſo early, and with ſo much care, that it is of very great Benefit to keep them within the bounds of Reaſon. If a young Man finds himſelf inclin'd to any of theſe Paſſions, he addreſſes himſelf immediately to ſome Perſon whom he thinks of ſuperiour Wiſdom, who aſſures him that the Soul of ſome certain Brute is endeavouring to ſurprize and captivate his rational Soul, and take poſſeſſion of its Place. This makes them all be always watchful, and upon their guard againſt their own Paſſions, not to be ſurprized by ſuch a mercileſs Enemy.

Their preſent Remedy is to look ſtedfaſtly at the Divine light that ſhines within them, and compare it with its Original, till by the force of its Rays they drive away thoſe brutal Souls, which as ſoon as fully diſcover'd in their treacherous attacks (for they come on, ſay they, by ſtealth, not daring to attack that divine light directly) are eaſily repulſed before they have obtain'd Poſſeſſion, tho' it coſts a great deal of pains to diſlodge them, when once they are got in. The fear of being abandon'd to the Slavery of theſe brutal Souls is ſo deeply imprinted in them from their Infancy, that they impute the temperance and regularity of their Lives to, and think it in a great Meaſure owing to this Doctrine; the ſame notions hold with their Women, which their Mothers and Governeſſes inſtill into them, as the wiſe Men do with the Men, only they believe the brutal Souls that enter into Women, are of a different Species from thoſe that enter into Men. They ſay for Inſtance, that of a Camelion, makes them falſe and inconſtant, that of a Peacock, coquettiſh and vain, that of a Tigreſs, cruel and ill-natured, and ſo of the reſt (2). They add another difference between Men and Women, that when theſe brutal Souls are enter'd into them, they are much harder to be driven out from them, than from the Men; beſides that theſe brutal Souls will lurk undiſcover'd in Women a great while, and are often ſcarce diſcernible, till five and twenty or thirty; whereas in moſt Men it diſcovers itſelf preſently after its entrance.

It was on account of this Doctrine, as I found by repeated Obſervations, that they were ſo addicted to the ſtudy of *Phyſiognomy*, laying down Rules to know by the Countenance, the Lines of the Face, and unguarded Looks of Men, whether the brutal Soul has got Poſſeſſion or not, in order to apply proper Remedies. This Science, however uncertain and doubtful among Chriſtians (who have greater aſſiſtance of Grace and Virtue to reſiſt their Paſſions, thoſe treacherous Invaders) is brought to greater Perfection and Certitude, than one would imagine among ſuch of theſe People who having no ſuch helps, will take little care to cultivate and moderate their vicious Inclinations, unleſs they are apprized and forewarn'd of the Danger. Therefore their wiſe Men, whenever they come in Company of the younger ſort, conſider attentively with themſelves all the Lineaments of the Countenance, Complexions, Motions, habit of Body, Conſtitution, tone of the Voice, make and turn of the Face, Noſe, Ears,

&c. but particularly they obſerve the Structure and Glances of the Eye, with innumerable Signs proceeding from it, by which they pretend to diſcover thoſe Paſſions; I ſay, they pretend to know by theſe what brutal Soul lays ſiege to the rational Soul, or whether it has already taken Poſſeſſion of its Poſt. If they are Strangers, they prudently take care to avoid their Company, or at leaſt are on their Guard not to have any dealings with them in matters obnoxious to the brutal Soul they think them poſſeſs'd by. But if the Perſon attack'd by theſe brutal Souls be of their own Nation, they immediately forewarn ſuch to be on his Guard, by which, and the dread they have entertain'd from their Youth of theſe brutal Enemies, they are kept in ſuch order, that, as I ſaid, I never ſaw ſuch moral People in my Life; the worſt is, they are extreamly inclin'd to be proud, and have too great a value for themſelves, deſpiſing in their Hearts all other Nations, as if they were nothing but Brutes in human ſhape (3). However, their wiſe Men take as much care as poſſible to correct this fault, as far as the ignorance of the Law of Grace will allow; by putting them often in mind of the Miſeries and Infirmities of human Life, which being real Evils, muſt be in Puniſhment of ſome fault,

fault; that the moſt Perfect are liable to Death, which makes no diſtinction between them and the reſt of the World. Beſides that, Humility, and a Commiſeration for the defects of others, is one of the Rays of the divine Light that is to guide them. From ſuch Documents and Inſtructions of the wiſer ſort, tho' they don't care to have any Correſpondence with other People, ſeeing them ſo poſſeſs'd with thoſe brutal Souls, yet they are a moſt courteous, and compaſſionate People in all their Behaviour.

Remarks of Signor *Rhedi*.

(1) T*Hey held the* Metempſychoſis, *or Tranſmigration of Souls.* This Opinion was very ancient, and came originally from *Egypt*, where *Pythagoras* learnt it: Tho' perhaps not liking this way of employing it, he alter'd it quite from what theſe Men held, which is the leſs irrational of the Two. Tho', with Signor *Gaudentio*'s Leave, I can never believe, theſe wiſe Men really held that Opinion, but only underſtood it *Allegorically*, I muſt own, at the ſame time, ſome of the Ancients did hold the other *Metempſychoſis*.

(2) That of a Tygreſs made them ſo cruel, *&c.* This Notion of the Tranſmigration of the Souls of Brutes into Men and Women in this Life, particularly into the latter, was not unknown to the Ancients, tho' explain'd ſomething after a different way: Witneſs a remaining Fragment of *Simonides*, a very ancient *Greek* Poet, to that Effect.

(3) Brutes in human Shape, *&c.* The *Chineſes*, whom I have prov'd to be deſcended from the firſt *Egyptians*, are ſubject to the like Pride and Contempt of other People; ſaying,

that all other Nations have but one Eye, whereas Nature has given them two: Signifying thereby, how much wiſer they think themſelves than other Men.

Continuation of the MEMOIRS.

Of their Laws and Cuſtoms.

OVER and above what has been ſaid already of the Nature and Cuſtoms of theſe People, their Laws are very few in Number; but then they are prodigious exact in the Obſervance of them. I have often heard the *Pophar* make very ſevere Reflections, contrary to his Cuſtom, on the Lawyers of other Countries, who make Laws upon Laws, and add Precepts upon Precepts, till the endleſs Number of of them makes the fundamental Part to be forgotten; leaving nothing but a confus'd Heap of Explanations, which may cauſe ignorant People to doubt, whether there is any thing in earneſt meant by the Laws, or not. If I forbid my Son, ſays he, to do any Wrong to any one, what need is there of reckoning up all the Particulars by which a Perſon may be wrong'd? Shew but the Fact on both Sides, any Man of Senſe and Equity can tell, if there be any Wrong done, or not: For if you multiply an Infinity of Circumſtances,

cumſtances, it will be much more difficult to decide what is right, or what is wrong, than if you preciſely and abſolutely forbid any Injury whatſoever. It is almoſt incredible, with what Nicety and Equity their Judges determine thoſe few Diſputes they have among them, in a few Minutes. To weigh the Merits of the Cauſe by the Weight of the Purſe, would be counted by them one of the greateſt Enormities. There are no Courts for Diſputes of this Nature; all is done, by laying the Caſe before their publick Aſſemblies, or before any one or two prudent and juſt Men, and the Affair is finally decided at once. All the Law for *Meum* and *Tuum* among them is, *Thou ſhalt do no Wrong to any One*, without entring into any further Niceties. Such explanatory Suppoſitions, ſay they, oftener ſhew People how they may ingeniouſly contrive to do an Injury, than how to avoid it.

Their Laws therefore are nothing but the firſt Principles of Natural Juſtice, judg'd and explain'd by the Elders in the publick Hearing of all who have a Mind to come in, as the Facts are brought into Diſpute.

The Worſhip of the Deity, and that exceſſive and even ſuperſtitious Reverence they pay to their Parents, both alive and dead, is ſo carefully inculcated into them from their Infancy, that there is no need of any written Law to enforce it. They look on a Man to be poſſeſs'd with ſome brutal Soul, who ſhould pretend to call in queſtion, or neglect this Duty.

There is a poſitive Law among them, not to ſhed human Blood voluntarily (1). They carry this fundamental Law of Nature to ſuch a Height, that they never put any one to Death, even for Murder, which very rarely happens; that is, once in ſeveral Ages. If it appears that a Perſon has really murder'd another, a thing they think almoſt impoſſible, the Perſon convicted is ſhut up from all Commerce of Men, with Proviſions to keep him alive as long as Nature allows. After his Death the Fact is proclaim'd, as it was when they ſhut him up, over all the *Nomes*. His Name is blotted out of their Genealogies; then his dead Body is mangled juſt in the ſame Manner as he kill'd the Innocent, and afterwards burnt to Aſhes, which are carried up to the higheſt Part of the Deſerts, and then toſt up into the Air, to be carried away by the Winds blowing from their own Country: Nor is he ever more to be reckon'd as one of their Race, and there is a general Mourning obſerved throughout the Kingdom for Nine Days.

There is alſo an expreſs Law againſt Adultery and Whoredom, which are likewiſe puniſhed after Death. If Perſons are caught in Adultery, they are ſhut up apart till Death; then they are expoſed naked as they were ſurprized, and the Body of the Woman treated after the moſt ignominious manner for three Days. After which, they are burnt, and their Aſhes diſperſed as before. (2) Whoredom is only puniſh'd in the Man, by chaining him to a *He-Goat*, and the Woman to a *Salt Bitch*, and leading them thus round the *Nome*. All in the reſpective *Nome*, Men and Women, are to be preſent at the more ſignal Puniſhments, and Parents are obliged to explain to their Children the Wickedneſs and Horror of the Crime, for a Warning for the future. I forgot to tell your Reverences, that if the Woman brings forth by Adultery, the Child is preſerved, till able to be carried with them when they go into *Egypt*, and there given to ſome Stranger, with ample Proviſions for its Maintainance, but never to be heard of more. (3)

There is alſo one Particular I ſhould have mentioned, relating to Injuſtice. If, for Example, the Elders find there has been any conſiderable Injuſtice done, the Criminal is obliged to reſtore Nine times the Value. If any one be convicted to have impoſed upon the Judges, he is to be ſent out to the Skirts of the Country, to live by himſelf, for a Time proportionable to his Guilt, with a Mark on his Forehead, for all Perſons to avoid him, leſt he ſhould inſtill his Principles into others. All other Matters are regulated rather by Cuſtom, than by Laws, which will be ſeen, when I come to the Form of their Government, and other particular Inſtitutions.

Remarks of Signor *Rhedi*.

(1) AGainſt ſhedding of Blood, *&c.* Theſe People deſcending from *Miſraim*, who might know the Patriarch *Noah*, and might have learnt by Tradition, the Puniſhment of *Cain* for the Murder of his Brother *Abel*, carried that Opinion to an Exceſs. Theſe People, be who they will, or not be at all, I can't but obſerve, how *inexcuſable* the Wickedneſs of Men was from the Beginning, without blaming God, as ſome Libertines do, for leaving them in Ignorance.

The wicked *Ham*, or *Cham*, was in the Ark with *Noah*, and lived many Years before the Deluge (the Truth of which is atteſted by ancient Hiſtory, as well as by Scripture and Faith) and ſaw the dreadful Puniſhment inflicted on the World for Sin; could not he have learnt Godlineſs, and the Reward for it, of his Father *Noah*? Could not *Ham* have taught his own Children, They theirs; and ſo on? But they corrupted their own Ways, and thereby ſhew'd the Neceſſity of the Law of Grace and of Revelation.

(2) See the learned Biſhop of *Meaux*'s Univerſal Hiſtory concerning the *Egyptians*, Par. 3. and of their Puniſhments after Death.

(3) And never heard of more, *&c.* With our Author's Leave, this is not ſuch a juſt and compaſſionate Part, to turn

innocent Children out among People whoſe Cuſtoms they had ſuch a Horror of, only for their Parents Faults. For tho' the Maxim be good, *Beware a Breed*; yet the Care they took of their Youth, and the moral Inſtruction they gave them, might make them abhor the Crimes of their Parents.

Continuation of the MEMOIRS.

Of their Form of Government.

THEIR Form of Government, as I had the Honour to acquaint your Reverences before, is Patriarchal, which they preſerve inviolably, as being the moſt Tenacious People in the World of their Primitive Inſtitutions. But the Order of the ſucceſſion is extreamly particular, to keep up the equality of Brotherhood and Dignity, as exact as they can. Your Reverences, I preſume, remember that they all ſprung from one Family, (and lived as ſuch when they were driven out of *Egypt*) the head of which was Prieſt of the Sun. This Government they had obſerved ever ſince *Miſroaim* took Poſſeſſion of that Land for his Habitation. But when they were ſecured from all the World in the firſt Vale, as was mentioned before, they eſtabliſhed that form of Government after a particular manner. The firſt *Pophar* ſettling in that Vale with his five Sons, and as many Daughters with their Huſbands, govern'd them during Life, as Father or Patriarch of them all. Their prodigious veneration for their Parents, and ſeparation from all other People, render this form infinitely more practicable than can well be imagined. As they were Children of one Man, the Intereſt of the whole was the Intereſt of every particular. All the nation of the firſt Tranſmigration were Children, Grand Children, or great Grand Children of the good Old Man who conducted them thither. Having no Wars, or Voyages at Sea, nor commerce with the Diſtempers, as well as Vices of other Nations, who generally differ in their way of Living as well as their Climate; having nothing of this, I ſay, to deſtroy their People, they not only increas'd prodigiouſly, without Plurality of Wives, but by that and their almoſt Primitive way of Living, they preſerved their Lives to a great old Age, moſt of them Living above a Hundred Years, and ſome above a Hundred and Fifty. The firſt *Popbar*, ſay their Memoirs, lived till a Hundred and Fifty five, and his eldeſt Son his Succeſſor, being more robuſt than himſelf, to a Hundred and Sixty. Preſently after his Eſtabliſhment in the firſt Vale, he divided his ſmall Dominions into five *Nomes*, or Governments, under his five

Sons, as was obſerved before, all were to be ſubordinate to the eldeſt; but it was only a Patriarchal Subordination, relating to the whole. The other Governours, and indeed all Fathers of Families, were entire Miniſters of the Laws in their reſpective Families; but theſe laſt were liable to the Inſpection of the more immediate ſuperiors, and all to that of the *Grand Pophar*, aſſiſted with ſuch a Number of Counſellors as were eſtabliſh'd afterwards. To give your Reverences a more diſtinct Idea of this wonderful Government, it will come much to the ſame, whether we deſcend from the chief *Pophar* to every reſpective Family, or from theſe upwards. The particularities of the Succeſſion I ſhall conſider afterwards. However, it will be eaſier ſeen if we take them when their Numbers were not ſo great, at the firſt beginning of their Eſtabliſhment. The *Pophar* then having diſtinguiſh'd the bounds of every *Nome*, I mean in their firſt Tranſmigration, each Son took poſſeſſion of it for himſelf and poſterity. While each Son's Children were unmarried, they continued under the Government of their Father, who made uſe of as much Land as was ſufficient for the Conveniencies and Pleaſures, as well as the Neceſſaries of Life. But as ſoon as any Son was Married, or at leaſt when he could be call'd a Father of a Family, the Father, with conſent of the *Pophar*, alotted him likewiſe a ſufficient quantity for the ſame end; ſo they ſpread and enlarged themſelves as it were from the Center to a farther extent, much in the ſame manner as they build their Towns, till they had occupied the whole *Nome*. Here you will ſay, theſe People muſt in proceſs of Time encreaſe to an *Infinitum*, without Lands ſufficient to maintain them. This was really the caſe in the firſt Plantation, which was ſo entirely occupied by them, that if the famous *Pophar* who brought them into the vaſt Continent they now enjoy, had not made that glorious diſcovery with the danger of his Life, they muſt have return'd into *Egypt*, or eat up one another; but where they are at preſent, they have Room enough, notwithſtanding their Numbers, for ſeveral Ages. However, I often repreſented to the *Pophar*, that it muſt come to that at laſt; the thought made him uneaſy at firſt, and at length put him on a further diſcovery, as your Reverences will ſee in the ſequel. But ſuch vaſt Numbers of them betaking themſelves to Arts and Manufactures, and the Country being ſo prodigiouſly fertile, there does not appear any great difficulty in that reſpect. Of all Arts they look upon Agriculture as the firſt in Dignity,

nity, next to the liberal Sciences, ſince that nouriſhes all the reſt; but it comes ſo eaſily, and the Fruits and Legumes are ſo rich and delicious, that they have little more trouble than to gather them, beſides having two Summers, and two Springs, each different Seaſon produces its peculiar Fruits. But to return to the Idea of their Government, each Father of a Family governs all his Deſcendants married, or unmarried, as long as he lives. If his Sons are Fathers, they have a ſubordinate Power under him; if he dies before he comes to ſuch an Age, the eldeſt Son, or the eldeſt Uncle, takes care of them, till they are ſufficient to ſet up a Family of themſelves. The Father, on extraordinary Occaſions, is liable to be inſpected by five of the moſt prudent Heads of that diſtrict; theſe by five of the five adjacent diſtricts choſen by common conſent; theſe laſt, by the Heads of the five *Nomes*, and all the *Nomes* by the Grand *Pophar* aſſiſted with three Hundred ſixty five Elders, or Senators, choſen out of every *Nome*. What is moſt particular in this Government, is, that they are all abſolute in ſome manner, and independent, as looking on themſelves as all equal in Birth; yet in an entire dependency of Natural Subordination or Elderſhip, which runs thro' the whole *OEconomy*, as your

Reverences will ſee when I come to the Succeſſion. They are in the ſame manner Lords and Proprietors of their own Poſſeſſions, yet the *Popbar* and Governours can alot and diſpoſe of all for the publick Emolument, becauſe they look on him to be as much the Father of all, as the immediate Natural Father is of his proper Children, and even in ſome ſenſe their Natural Father by right of Elderſhip, becauſe they ſprung Originally from one Man, whom the Grand *Popbar* repreſents. To this, that Natural, or Politick, or even Superſtitious Reſpect they ſhew to their Parents, contributes ſo much, that they never diſpute, but on the contrary, revere the Regulations made by their Superiors; being ſatisfied that they are not only juſt and good, but that it is their own Act, ſince it is done by Virtue of a Subordination to which they all belong.

The ſucceſſion of Elderſhip has ſomething very particular, and even intricate in it. To expreſs at the ſame time the Superiority of the Elder Son, and the equality of Independence; I ſhall endeavour to explain to your Reverences, as well as I can, the Right thereof. The eldeſt Son of the firſt *Popbar*, is always Grand *Popbar*, when he is of Age to govern, which, as I ſaid, is fifty at ſooneſt;

but if the direct Line fails, not the Uncle's Son, nor any one in that *Nome*, but the right Heir of the next *Nome*, and ſo of all the five *Nomes*. If they ſhould fail in all the *Nomes*, the right Heir of the ſecond Son of the firſt *Nome*, and ſo of all the reſt. This they ſay has happen'd ſeveral Times ſince their firſt eſtabliſhment, which is not much to be wonder'd at, if they are ſo Antient as they pretend. Thus, tho' the *Grand Popharſhip* be confin'd to the eldeſt in ſome Senſe, in effect it belongs to them all; but if the next Heir be a Minor, as he is always judged to be till he is Fifty Years of Age, the eldeſt of that Age, of the ſecond Son of the next *Nome*, is Regent, till the Heir be out of his Minority, and ſo on; inſomuch that he who has the next Right to be *Grand Pophar*, is never to be Regent, to divide the ſuperiority among them as equally as is poſſible. All other publick Officers, Teachers of Arts and Sciences, Overſeers of all the publick Employments, *&c.* are conſtituted by the *Grand Pophar* and *Sanhedrim*, with Aſſociates of every *Nome*.

More Particulars of their Publick OEconomy.

THO' as I ſaid, the *Popbar* is in ſome Senſe the Proprietor of the whole Country, as Head of the Government, and chief Patriarch; yet the Paradox of this Government conſiſts in this, that they are joint Lords, acknowledging no inequality, but merely elderſhip, and the reſpect due to dignitaries, which they eſteem as their own, or redounding to themſelves, becauſe they all give their conſent to their Election for the publick Good. In a word, the whole Country is only one great Family Govern'd by the Laws of Nature, with proper Officers conſtituted by the whole, for Order and common Preſervation; every individual looks on himſelf as a part of that great Family. The *Grand Popbar* is the common Father, eſteeming all the reſt as Children and Brothers, calling them univerſally by that Name, as they all call one another Brothers, bartering and exchanging their Commodities as one Brother would do with another; and not only that, but they join all in building their Towns, publick Places, Schools, *&c.* laying up all their Stores and Proviſions, over and above the preſent Conſumption in publick Places for the uſe of the whole, with Overſeers and Inſpectors, conſtituted by common conſent, who are to take care chiefly, that no diſorder be committed. Thus every one contributes to all publick Expences, Feaſts, and the like, which on ſome Occaſions are extreamly Magnificent, affecting an external Grandeur in all Reſpects. Thus alſo every Man, wherever he goes enters into what Houſe he pleaſes, as if it were his own Home; this they are doing perpetually thro'out the whole Country, rather Viſiting than Merchandizing, exchanging the Rarities of each reſpective Place with thoſe of other parts, juſt like Friends making Preſents to one another; ſo that all the Roads are like Streets of great Towns, with People going backward and forward perpetually. They do this the more frequently to keep up a Correſpondence between the *Nomes*, for fear that diſtance of Place ſhould cauſe any forgetfulneſs of their being of one Family. The plenty of the Country affords them every Thing that Nature can call delightful, and that with ſuch eaſe, that infinite Numbers are employ'd in Trades, and Arts, according to their Genius, or Inclinations, which by their continual Peace and Plenty, their long Eſtabliſhment in one Country, and under one form of Government, the natural Ingenuity of the People, the ſo early knowledge of

Arts, which they brought with them out of *Egypt*; and by the Improvements their wiſe Men make in them from time to time, from what they learn when they pay their viſits to their deceas'd Anceſtors, they have brought to prodigious Perfection. One may ſay of them, that they are all Maſters, and all Servants, every one has his employment; generally ſpeaking, the younger ſort wait on the elders, changing their Offices as it is thought proper by their ſuperiors, as in a well regulated Community. All their Children univerſally are taught at the publick Expence, as Children of the Government, without any Diſtinction but that of *Perſonal Merit*. As the Perſons deputed for that end, judge of their Genius, or any particular Inclination, they are diſpos'd afterwards to thoſe Arts and Callings for which they ſeem moſt proper; the moſt ſublime Sciences are the moſt in reſpect with them, and are chiefly the employment of their great Men and Governours, contrary to the Cuſtom of other Countries; the Reaſon of which is, becauſe theſe, being never choſen till they are Fifty Years of Age, they have had more time to improve themſelves, and generally are Perſons of more extenſive capacities. They rightly ſuppoſe that Perſons who excel others in the moſt rational

Sciences, are not only fitteſt to govern a rational People, but alſo moſt capable of making themſelves Maſters of what they undertake; not but ſuch Men knowing the Governours are choſe out of that rank, have an Eye in their ſtudies to the Rules and Arts of Governing, which are communicated at a diſtance by them, according to the Talents they remark in the Subjects. They don't do this out of any Spirit of Ambition, employments being rather an honorary Trouble than an Advantage, but for the real Good of the whole. Agriculture, as I ſaid, has the next Place in Honour after liberal Arts; and next to that, thoſe Arts are moſt eſteem'd which are moſt neceſſary; the laſt of all are thoſe which are of leaſt uſe, tho' perhaps the moſt delightful.

Since every one is employed for the common good more than for themſelves, perhaps Perſons may apprehend that this gives a Check to Induſtry, not having that ſpur of private Intereſt, hoarding up Riches, or aggrandizing their Families, as is to be found in other Nations. I was apprehenſive of this my ſelf, when I came to underſtand their Government; but ſo far from it, that poſſibly there is not ſuch an Induſtrious Race of People in the Univerſe. They place their great Ambition in the *Grandeur of their Country*, looking on thoſe as narrow and mercenary Spirits, who can prefer a part to the whole; they pride themſelves over other Nations on that Account, each Man having a proportionable ſhare in the publick Grandeur, the Love of Glory and Praiſe ſeems to be their greateſt Paſſion. Beſides, their wiſe Governours have ſuch ways of ſtirring up their emulation by publick Honours, Harangues, and Panegyricks in their Aſſemblies, with a Thouſand other Arts of Shew and Pageantry, and this for the moſt minute Arts, that were it not for that fraternal Love ingrafted in them from their Infancy, they would be in danger of raiſing their emulation to too great a height. Thoſe who give Indications of greater Wiſdom and Prudence in their Conduct than others, are marked out for Governours, and gradually raiſed according to their Merit. Whoever invents a new Art has a Statue erected according to the uſefulneſs of it, with his Name and Family put down in the publick Records. Whoever diſtinguiſhes himſelf by any particular Eminence, has ſuitable Marks of Diſtinction paid him on publick Occaſions, as Garlands, Crowns, Acclamations, Songs, or Hymns in his Praiſe, *&c.* 'Tis incredible how ſuch Rewards as theſe encourage Induſtry and Arts in Minds ſo affected with Glory as theſe People are:

On the other hand, their greateſt Puniſhment, except for capital Crimes, which are puniſh'd as above, are by publick diſgraces.

But now I am ſpeaking of their Youth, as they look upon them as Seeds of the common Wealth, which if corrupted in the Bud will never bring forth Fruit, ſo their particular care is laid out in their Education, in which I believe they excel all Nations yet known. One cannot ſay there is one Perſon in the whole Nation who may be call'd an Idle Perſon, tho' they indulge their Youth very much in proper Recreations, endeavouring to keep them as Gay as they can, becauſe they are naturally inclin'd to Gravity, and beſides daily Recreations, they have ſet Times and Seaſons for publick exerciſes, as Riding, Vaulting, Running, but particularly Hunting wild Beaſts, and Fiſhing for *Crocodiles*, and *Alligators*, in their great Lakes, which I ſhall deſcribe to your Reverences on another Occaſion; yet they are never ſuffer'd to go alone, that is, a Company of young Men together, without grave Men and Perſons in Authority along with them, who are a Guard to them in all their Actions: Nay, they are never ſuffer'd to lye together, each lying in a ſingle Bed, tho' in a publick Room, with ſome grave Perſon in the ſame Room with them. Their Women are kept much in the ſame manner, to prevent Inconveniencies I ſhall touch upon, when I come to the Education of their Women, and this ſo univerſally, that as there are no idle Companions to lead them into extravagancies, ſo there are no idle and looſe Women to be found to corrupt their Purity. Their whole time, both for Men and Women, is taken up in Employments or publick Recreations, which, with the early care to Inſtruct them in the fundamental Principles of the Morality of the Country, prevents all thoſe diſorders of Youth we ſee elſewhere. Hence comes that ſtrength of Body and Mind in their Men, and modeſt bloomy Beauty in their Women; ſo that among this People Nature ſeems to have kept it ſelf up to its primitive and original Perfection. Beſide that univerſal likeneſs in them, proceeding from their conjugal fidelity, and excluſion of all foreign Mixture in their Breed, where all the Lineaments of their Anceſtors, direct and collateral, meet at laſt in their off-ſpring, gives the Parents the Comfort of ſeeing their own Bloom and Youth renew'd in their Children, tho' in my Opinion this univerſal likeneſs is rather a defect; not but the Treaſures of Nature are ſo inexhauſtible, that there are ſome diſtinguiſhing Beauties in every

Face. Their young Men and Women meet frequently, but then 'tis in their publick Aſſemblies, with grave People mixt along with them; at all publick exerciſes the Women are placed in view to ſee and be ſeen, to enflame the young Men with emulation in their Performances. They are permitted to be decently familiar on thoſe publick Occaſions, and can chuſe their Lovers reſpectively, according to their liking, there being no ſuch thing as Dowries, or Intereſt, but mere perſonal Merit in the Caſe; but more of this in the next Paragraph where I ſhall ſpeak more particularly of the Education of their Women and Marriages. This is a ſhort sketch of the Government and OEconomy of a People, who are ſo much diſtinguiſh'd from the Cuſtoms of others, as they are ſeparated by their Habitation and Country.

Inquiſitor. You ſeem, Sir, to have a very high Idea of this Patriarchal Government, and look upon it according to the Law of Nature; I hope you don't deny but Perſons may be obliged by the Law of Nature to obey their forms of Government, as well as a Patriarchal one?

Gaudentio. No, Reverend Fathers, by no means, I don't enter into compariſons, but relate Matter of Fact. 'Tis not to be doubted, but different Forms of Government may be proper for different Nations, and where once a Form of Government is lawfully eſtabliſh'd, Perſons are obliged to obey, to avoid anarchy and confuſion; as for example, whoever ſhould endeavour to ſubvert a Monarchical Government once lawfully eſtabliſh'd, muſt break in upon the Laws of Right and Juſtice, which are Obligations of the Law of Nature.

Inquiſitor. Read on.

Second *Inquiſitor.* Under Favour I muſt ask him a Queſtion or two firſt. I think, Signor *Gaudentio*, you make the Grand *Pophar* to be both Prince and Prieſt; that is, to be veſted both with Temporal and Spiritual Power: Is it your Opinion that the Spiritual Power is ſubject to the Temporal?

Gaudentio. I ſpeak of *Heathens*, Reverend Fathers, and a *Heatheniſh* Worſhip, where the Grand *Pophar* was both Prince of the People, and chief Prieſt of the Sun by his Place. I acknowledge no Head of the Church but his Holineſs, as moſt agreeable to the primitive Inſtitution of our Religion.

Here he went on in his exalted notions of the Sovereign Pontiff, *partly being a* Roman Catholick, *but chiefly in all Appearance, becauſe he was before the* Inquiſition;

quiſition; *for which Reaſon the Publiſher thought fit to leave it out.*

Gaudentio. Do's it pleaſe your Reverences that I go on with my Hiſtory?

Inquiſitor. Ay, ay, read on.

The Education of their Women, and Marriages.

AS for their Women, the *Popbar* told me it was what gave them the moſt trouble of any Thing in their whole Government; that by their Records their Anceſtors had held frequent conſultations after what Manner they were to be managed, there being great Difficulties to be feared either from allowing them Liberty, or keeping them under Reſtraint. If you allow them Liberty, you muſt depend on their Honour, or rather *Capricio*, for your own; if you keep them under Confinement, they'll beſure to revenge themſelves the firſt Opportunity, which they will find in ſpite of all you can do. The Rules, ſaid he, by which Men are govern'd, won't hold with Women; ſolid Reaſon if you can make them ſenſible of, it will ſome time or other have an influence on moſt Men, whereas Humour is what predominates in Women. Hit that, you have them, miſs it, you do nothing; and yet they are ſo far from being an indifferent Thing in the Common-wealth, that much more depends on the right Management of them than People imagine. Licentiouſneſs of Youth draws innumerable Misfortunes on any Government, and what greater Incentives for Licentiouſneſs than lew'd Women, whether Proſtitutes, wanton Ladies, or Adultereſſes? For all looſe Women belong to one of theſe Claſſes. Our Women, continued he, are extreamly beautiful, as you ſee; our Men ſtrong and vigorous; conjugal fidelity therefore and chaſtity muſt be the ſtrongeſt Bonds to keep them in their Duty. As for our young Men, we keep them in perpetual employment, and animate them to Glory by all ways capable of ſtirring up generous Minds; we endeavour the ſame on our Women, by ways adapted to their Genius. But our greateſt care of all, is to make Marriage eſteem'd by both Parties the Happieſt State that can be wiſh'd for in this Life. This we believe to depend more in making the Woman happy and fixt in her choice, than the Man; becauſe, if the Perſon be impos'd upon her, not according to her own inward Inclination, that Diſlike, or Revenge, or perhaps a more ſhameful paſſion, will make her ſeek for Relief elſewhere; and where Women are not vertuous, Men will be lewd. We therefore permit the Woman to chuſe entirely for her ſelf, and the Men to make their Addreſſes where they pleaſe: But the Woman is to diſtinguiſh her choice by ſome ſignal Occaſion or other, and that too not without great Difficulties on both ſides, which being ſurmounted, they eſteem themſelves arrived at the happy part of all their Wiſhes. The moſt ardent and tried Love determines the Choice: This endears the Man to her on the one Hand, and the difficulty of finding any Woman who has not the ſame Inducements to Love her Husband, leaves him no encouragement in his lawleſs Deſires among married Women; and the ſingle Women are either ſo early engaged with their Lovers, or ſo poſſeſs'd with the notion that a married Man can't belong to her, that his Suit would be entirely vain. In a word, we don't allow the leaſt Temporal Intereſt to interfere in the Choice, but rather wiſh our young People ſhould fall in Love. Our whole Buſineſs is to prove their conſtancy, and to make them ſo; when we are well aſſured of this, all obſtacles are removed. We found this Method to have the leaſt Inconveniencies of any, and the beſt Means to preſerve conjugal Fidelity, on which the good of Families ſo much depends.

When our Nation, continued he, began to grow very populous, the Country full of Riches and Plenty; the promiſcuous Converſation of our young Men and Women, with ſome neglect on the part of the Governours, was the Occaſion that the Bounds of our innocent Anceſtors were not ſufficient to keep them in their Duty; ſtrange diſorders were crept among our Youth of both Sexes, our Men grew enervated and effeminate, our Women wanton and enflamed; unnatural Abuſes waſted away their Conſtitution, ſo that we loſt Thouſands of our young Men and Women, without knowing what was the cauſe; even in the married State, the Women began not to be contented with one Man, on which Account our Anceſtors had almoſt reſolv'd to keep all our Women from the ſight of Men till they were Married, and then to deliver them up to their Husbands, who ſhould have a deſpotick Right over them, as I am inform'd they have in other Nations. They judg'd this to be a certain means to be ſure of the Legitimacy of their Children, and to prevent Jealouſy, the firſt cauſe tho' diſſembled, of the Man's diſlike to his Wife. Others objected againſt this ſevere Diſcipline, and ſaid, it was making the moſt beautiful part of the Creation mere Slaves, or at leaſt mere Properties;

it was to give an innate check to the Glory of a free People, it was to deprive the Husband of the voluntary Love of his moiety, and take away the moſt endearing part of conjugal Happineſs. To this the ſevere ſide anſwer'd, that the Women were come to ſuch a paſs, that the Abuſes of it, ſhew'd they were not capable of Liberty; however, a medium betwixt both carried it for that Time. The Injuries of the Marriage State, and the Corruption of Youth, which was the Occaſion of it, was judg'd to be of ſuch Conſequence to the Commonwealth, that they were reſolv'd to put a ſtop to it at any rate; all the wiſe Men and Governours conſulted and reſolv'd unanimouſly to put the Laws I mention'd againſt Adultery and Whoredom in execution, cauſing Proclamations to be made for that intent throughout the whole Empire. All corrupters of Youth of both Sexes were ſhut up immediately, with thoſe regulations I related above, of having grave Perſons always in the Company of young People, Men and Women. They Married off all that were at Age for it, as faſt as they could, but found they did not increaſe as uſual, having exhauſted or debilitated their native Vigour by their unnatural Abuſes.

Some Paragraphs ſeem wanting in this part of Gaudentio*'s Narrative, which doubtleſs were very Curious.*

There is a peculiar Method allowed by them in which they differ from all other Nations; for whereas other Nations endeavour to preſerve their young People from Love, leſt they ſhould throw themſelves away, or make diſadvantageous Matches, theſe People having no intereſted Views in that Reſpect, encourage a Generous and Honourable Love, and make it their care to fix them in the ſtricteſt Love they can, as ſoon as they judge by their Age and Conſtitution how they are inclin'd; this they do ſometimes by applauding them on their Choice, but moſtly by raiſing vaſt Difficulties, contrived on purpoſe, both to try, and enhance their Conſtancy. They have Hiſtories and Stories of Heroick Examples of Fidelity and Conſtancy in both Sexes, but particularly for the young Women, by which they are taught rather to ſuffer ten Thouſand Deaths, than violate their plighted Faith; one may ſay they are a Nation of faithful Lovers, the longer they live together the more their Friendſhip encreaſes, and Infidelity in either Sex is look'd upon as a capital Crime. Add to this, that being all of the ſame Rank and Quality, except the regard paid to Elderſhip and publick Employments, nothing but perſonal Merit, and a liking of each other, determines the Choice. There muſt be ſignal proofs produced, that the Woman prefers the Man before all others, as his Service muſt be diſtinguiſh'd in the ſame manner. Where this is approv'd of by the Governours or Elders, if the Woman inſiſts on her Demands, 'tis an inviolable Law, that that Man muſt be her Husband. Their Hands firſt are join'd together in Publick, then they claſp each other in the cloſeſt Embrace, in which poſture the Elder of the Place puts a Circle of the fineſt Temper'd Steel, to ſhew that this Union is never to be diſſolv'd. It is all woven with Flowers, and firſt laid over their Necks, as they are thus claſping each other, then round their Waiſt, and laſt of all round their Breaſts, or Hearts, to ſignify that the ardency of their Love muſt terminate in an indiſſoluble Friendſhip, with infinite Acclamations and Congratulations of the whole Aſſembly. I believe the World can't furniſh ſuch examples of conjugal Chaſtity as are preſerved between them by theſe means. Widowers and Widows never marry ſingle Perſons, and but rarely at all, except left young, when they are to gain each other as before. By ſuch prudent precautions infinite diſorders are prevented, proceeding not only from diſproportionate and forc'd Marriages, but from the Licentiouſneſs of idle Perſons, who either marry for Money, or live on the ſpoil of other People, till they can get an advantageous Match, which often occaſions great Misfortunes in a Commonwealth. This is a ſhort sketch of their Government and Cuſtoms, which I thought would not be unacceptable to your Reverences, tho' a great many other Cuſtoms of leſs Moment will occur in the Sequel of my Life.

Continuation of the MEMOIRS.

Where the Author Returns to the more particular Circumſtances of his own Life.

THE *Popbar* Regent made choice of me for one of his attending Companions, with the other young Men who came Home with us; he had a great many other Attendants and Officers deputed by common conſent, to wait his Orders as Regent; theſe were chang'd every five Years, as were thoſe attending the Governours of the other *Nomes*, on Account of Improvement; for, being all of equal Quality, they endeavour to give them as equal an Education as is poſſible, changing their employments, and waiting on one another in their turns by the appointment of their reſpective Governours, except thoſe whoſe Genius or Choice determines them to Arts and Sciences, according to their OEconomy deſcrib'd before. I muſt only add, that having ſuch a high Value for their Race, no one thinks it a diſgrace to perform the meaneſt Offices, being all to be attended in like manner themſelves when it comes to their turns, every one looking on the Honours done to every Branch of their Government, as their own. Hence all their publick Ranks and Ceremonies are the moſt Magnificent that can be imagin'd; there is ſcarce any Thing done even in Entertainments between the private Tribes, but there are proper Officers deputed for it, and all expences paid out of the common Stock, with Deputies and Overſeers for every Thing. Their Houſes are all open to one another with a long Gallery, which runs from the end of one range of Building to the other; the Womens apartments join together, with the Men of each Family joining to their own Women, that is, their Wives, Siſters, and Daughters. The Women have their ſubaltern Officers like the

Men. The firſt Apartment of every break of a Street belongs to the Men, then the Women's belonging to them; then the Women of the next Family joining to them, and their Men beyond them, and ſo on, with large publick Halls at proper diſtances for publick Aſſemblies; ſo that every Thing they do is a ſort of a Paradox to us, for they are the freeſt and yet ſtricteſt People in the World; the whole Nation, as I obſerved before, being more like one univerſal regular College, or Community, than any Thing elſe. The Women are perpetually employed as well as the Men; 'tis their Buſineſs to work all the fine Garments for themſelves and the Men, which being much the ſame, except Devices and Flowers for their Friends and Lovers, are made with leſs Difficulty; the chief difference is in the wearing them; But the chief diſtinction of Sexes is in the Ornaments of their Necks, and Hair. Crowns and Fillets are worn by all, juſt after the Model of the little Picture your Reverences ſaw in the Cabinet; all their Tapeſtry, Embroidery, and the like, with infinite other Curioſities, are all the works of their Women; ſo that the chief Qualification of their Women, or Ladies, for they are all ſuch, is to excel in the Loom, Needle, or Diſtaff. Since I came there, by the *Popbar*'s Deſire, they have added that of Painting, in which I believe, the vivacity of their Genius will make them excel all the reſt of the World. Not teaching for hire, I thought it no diſgrace in me to inſtruct ſuch amiable Scholars in an Art no Man ought to be aſham'd of; 'tis a Thing unknown with theſe People, for young Ladies of all degrees, or even young Men, to have nothing elſe to mind or think of but Viſits and Dreſſes. When I gave them an Account of the Lives of our Quality and Gentry, they cried out what *Barbarians!* can any thing become Beauty more than Knowledge and Ingenuity? They ſeem'd to have ſuch a contempt, and even a horrour for a Life of that Nature, that the young Ladies ask'd me with great concern, if our Ladies had any Lovers? as if it were impoſſible to Love a Woman who had nothing to recommend her, but what Nature gave her. In fine, by the Deſcription I gave of the idle Life of our Ladies, they judged them to be no more than beautiful Brutes. They asked me alſo, if I did not think my ſelf fortunate by my Captivity, where I met with Ladies, who thought the Ornaments of the Mind more deſirable than thoſe of the Body, and told me they imputed what they ſaw in me, to my good Fortune of being born of their Race by the Mother's ſide; nay, could ſcarce believe but my Fa-

Father had a mixture of their Blood ſome way or other. I aſſured them, I eſteem'd my ſelf very happy to be in the midſt of ſo many Charms of Body and Mind; and added, that tho' they had the ineſtimable Happineſs of being born all of one Race without any mixture of Foreign Vices, yet in effect, all the World were originally Brothers and Siſters, as ſpringing from one *Pair*, ſince Men and Women did not riſe out of the Ground like Muſhrooms. This I ſaid, to give them a little hint of natural and reveal'd Religion, which are inſeparably link'd together. But to return to my ſelf; the *Popbar* being my neareſt Relation, took me into his own Family, as his conſtant Companion, and Attendant, when he was not on the publick Concerns, where I always accompany'd him with moſt diſtinguiſhing Marks of his favour. He would often confer with me, and inſtruct me in their Ways and Cuſtoms, and the Polity of their Government, enquiring frequently into the particularities of our Governments both Civil and Religious; for the laſt he never endeavour'd to perſwade me to conform to their Ceremonies, and my own good ſenſe told me it was Prudence not to meddle with them. I rather thought he ſeem'd inclin'd to have more favourable ſentiments of our Religion, as ſuch, than his own, tho' he was prodigiouſly bigotted to their Civil Cuſtoms; ſaying, it was im[illegible]ble ever to preſerve a Commonwealth, [illegible]en they did not live up to their Laws; that theſe Laws ſhould be as few, and as ſimple as poſſible, but then kept to a tittle. For when once People come to break in upon fundamentals, all ſubſequent Laws would not have half the ſtrength as primary ones, with a great many other reflexions, that ſhew'd he was a Man of a moſt conſummate Wiſdom, and worthy the high Poſt he bore. He had had two Sons, both dead, and two Daughters living, the one was about ten Years old, when I arrived there; it is ſhe your Reverences ſaw in that Picture, the other born the Year before the *Popbar* ſet out for *Grand Cairo*. His Lady, much younger than himſelf, ſhew'd ſuch freſh remains of Beauty, as demonſtrated that nothing but what ſprung from her ſelf, could equal her; both the *Popbar* and his Conſort look'd on me as their own Son, nor could I expect greater favour had I really been ſo. I took all the care imaginable not to render my ſelf unworthy of it, and both revered and loved them beyond what I am able to expreſs; tho' indeed, as I obſerved, the whole Race of them was nothing but a Kingdom of Brothers and Friends; no Man had the leaſt ſuſpicion or fear of one another. They were ſo habituated to the obſervance of their Laws, by their natural Diſpoſitions and the never-ceaſing Vigilancy of their Governours, that they ſeemed to have a greater horrour for the breach of their Laws, than the puniſhments attending it; ſaying, that infinite diſorders might be committed by the malicious Inventions of Men, if there was nothing but fear to keep them in their Duty. Such force has Education and the light of Nature rightly cultivated; for my ſelf I was left to follow what liberal employment I had a Mind to. Philoſophy, Muſick and Painting had been the chief part of my Study and Diverſion, till my unhappy Captivity, and the loſs of my Brother; but as I was fallen among a Nation of Philoſophers, that noble Science, the Miſtreſs of all others, made up the more ſerious part of my Employment. Tho', by the *Pophar* Regent's earneſt Deſire, I applied my ſelf to the other two, particularly Painting. They had a great many old-faſhion'd Muſical Inſtruments, and an infinite Number of Performers in their way, accompanying their Feaſts and Publick Rejoycings; their Muſick both Vocal and Inſtrumental was not near ſo perfect as one might have expected of ſo polite a People, and did not come up to the elevated Genius of our

Italians. Their Philoſophy chiefly turn'd on the more uſeful part of it, that is, the Mathematicks and direction of Nature; in the Moral part of it they have a Syſtem, or rather Notion, of which I forgot to acquaint your Reverences before; it is a too high and exalted Notion of Providence, if that Expreſſion may be allow'd, by which they imagine all Things to be ſo govern'd in this World, that whatever injury a Man does to another, it will be return'd upon him or his Poſterity, even in this World, in the ſame Manner, or even in a greater degree, than what he did to others.

Inquiſitor. You'll be pleaſed to explain your own Sentiments in this particular, ſince we hope you don't deny that fundamental Law of Nature and Religion, *viz.* That the Divine Providence preſides over all Things; and as for ſublunary Things, we preſume you believe that Providence does not only ſhew it ſelf in the wonderful Production and Harmony conſpicuous in all natural Cauſes and Effects, beyond all the Wit and Art of Men; but alſo over the moral Part, that is, the free Actions of Men, by ſuitable Rewards and Puniſhments in this World or the next, to make an equal and juſt Compenſation for all the Goods and Evils of this Life, as God is the juſt and equal

Father of all. So pray explain your ſelf, that we may know your real Sentiments on that Head.

Gaudentio. I hope, Reverend Fathers, I ſhall convince you, my Sentiments are really Orthodox in this Point; no Man has more Reaſon to magnify Providence than my ſelf; but Heatheniſh People may carry a juſt belief to Superſtition. That there is a Providence over the phyſical Part of the World, no Man who has any juſt Knowledge in Nature can be ignorant, and may be convinced by the leaſt Inſect, every thing being adapted to its peculiar Ends, with ſuch Art and Knowledge in the Author of it, that all the Art and Knowledge of Men can't do the like; and by conſequence not being able to make it ſelf, it muſt be produced by a Cauſe infinitely Knowing and Foreſeeing. Then, as to the moral Part of the World, the ſame Reaſon ſhews, that ſince the great Creator deſcends ſo low as to take Care of the leaſt Inſect, 'tis incredible to think that the nobleſt Part of the World, that is, the free Actions of Men, ſhould be without his Care. But as he has given them the glorious Endowments of free Will, the ſame Providence knows how to adapt the Direction of them by ways and means ſuitable to their Beings; that is, by letting them know his Will, and propoſing ſuitable Rewards and Puniſhments for their good and bad Actions; which Rewards and Puniſhments, 'tis evident, are not always ſeen in this Life, ſince the wicked often Proſper, and the good Suffer, but by conſequence muſt be reſerved for another State.

But theſe People not having a juſt Notion of the next Life, tho' they believe a future State, carry matters ſo far, that they think every Injury done to another, will be ſome way or other retaliated upon the Aggreſſor, or his Poſterity in this Life; only they ſay, the Puniſhment always falls the heavier the longer it is deferr'd. In this manner do they account for all the Revolutions of the Earth, that one wicked Action is puniſh'd by another, that the Deſcendants of the greateſt Monarchs have been loſt in Beggary for almoſt endleſs Generations, and the Perſons that diſpoſſeſs'd them treated after the ſame manner by ſome of the Deſcendants of the former, and ſo on: Which Notion, in my Opinion is not juſt, ſince a ſincere Repentance may wipe off the moſt grievous Offences. But as Perſons generally ſpeaking are more ſenſibly touched with the Puniſhments of this Life, it is not to be doubted but there are often moſt ſignal Marks of avenging Providence in this Life, in order to deter the Wicked.

Inquiſitor. Go on.

Gaudentio. Finding the *Pophar* had a prodigious fancy for Painting, by ſome indifferent Pieces he had picked up, I applied my ſelf with extraordinary diligence to that Art, particularly ſince he would have me teach his Daughter, whoſe unparalelled Charms, tho' juſt in the Bud, made me inſenſible to all others. By frequent Drawing, I not only pleaſed him and others, but almoſt my ſelf; every one there, Men and Women were to follow ſome Art, or Science; the *Pophar* deſired me to impart my Art to ſome of the young People of both Sexes, ſaying they had very great Encouragements for the Inventors of any new Arts, which I might juſtly claim a Title to, with reſpect to their Notion: I did ſo, and before I left the Place, I had the pleaſure to ſee ſome of them equal, or even excelling their Maſter.

Theſe were the chief Employments of my leiſure Hours; tho' I was forced to leave them for conſiderable Intervals, to attend the Regent in the private Viſitations of his Charge, which he did frequently from time to time, ſometimes to one *Nome*, ſometimes to another, having an Eye over all both Officers and People. Theſe Viſitations were rather Preſervations againſt, than Remedies for any

Diſorders. He uſed to ſay, that the Commonwealth was like a great Machine with different Movements, which if frequently viſited by the Artiſt, the leaſt Flaw being taken Notice of in Time, was not only ſoon remedied, but was a means of preſerving all the reſt in a conſtant and regular Motion; but if neglected, would ſoon diſorder the Motions of the other Parts, and either coſt a great deal to repair, or bring the whole Machine to Deſtruction. Unleſs on Publick Solemnities, which were always very Magnificent, the *Pophar* went about without any great Train, not to burden his People, accompanied by only an aſſiſting Elder or two, the young *Pophar*, and my ſelf, he holding frequent Conſultations with the *Subalterns*, and even with the meaneſt *Artiſans*, calling them his Children; and they having recourſe to him as their common Father. For the firſt five Years of his Regency, the only difficulty we had of any Moment to determine was an Affair of the moſt delicate Nature I ever heard: Tho' it does not concern my ſelf, I ſhall relate it to your Reverences for the peculiar Circumſtances of it, it being a Caſe entirely new, as well as unprovided for by the Laws in their Conſtitution.

The Caſe was thus: Two Twin Brothers had fallen in Love with the ſame

Woman,

Woman, and ſhe with them. The Men and the Woman lived in different Parts of the ſame *Nome*, and met accidentally at one of their great Solemnities; it was at the Feaſt of the Sun which is kept twice a Year, becauſe, as I informed your Reverences, their Kingdom lies between the Tropicks, but more on this ſide the Line than the other. This Situation is the occaſion that they have two Springs and two Summers. At the beginning of each Spring, there are great Feaſts in every *Nome*, in Honour of the Sun; they are held in the open Fields, in Teſtimony of his being the immediate Cauſe (in their Opinion) of the Production of all Things. All the Sacrifice they offer to him are five little Pyramids of Incenſe, according to the Number of their *Nomes*, placed on the Altar in Plates of Gold till they take Fire of themſelves. Five young Men and as many Women are deputed by the Governours to perform the Office of placing the Pyramids of Incenſe on the Altar, clad in their ſpangled Robes of the colour of the *Nome*, with Crowns on their Heads, marching up two by two, a Man and a Woman, between two Rows of young Men and Women, placed Theatre-wiſe one above another, and make the moſt beautiful Show that Eyes can behold. It happened that one of the

Twin Brothers was deputed, with the young Lady I am ſpeaking of, to make the firſt Couple for the placing the Incenſe on the Altar. They marched up on different ſides till they came to the Altar: When they have placed the Incenſe, they ſalute each other, and croſs down, he by the Ranks of the Women, and ſhe by the Men, which they do with a wonderful Grace becoming ſuch an Auguſt Aſſembly. The deſign of this is to encourage a decorum in the Carriage of the young People, and to give them a ſight of each other in their greateſt Luſtre. When the five Couple have perform'd their Ceremony, the other Ranks come two by two to the Altar, ſaluting each other, and croſſing as before, by which means the young People have an opportunity of ſeeing every Man and Woman of the whole Company, tho' the placing of them is done by Lot. If they have not any engagement before, they generally take the firſt liking to one another at ſuch Interviews, and the Woman's Love and Choice being what determines the Marriage, without any view of Intereſt, being, as I ſaid, all equal in Quality, the young Gallants make it their Buſineſs to gain the Affection of the Perſon they like by their future Services. To prevent inconveniences of Rivalſhip at the Beginning, if the Man be the Perſon the Woman likes, he preſents her with a Flower juſt in the Bud, which ſhe takes and puts in her Breaſt. If ſhe is engaged before, ſhe ſhews him one, to ſignify her Engagement; which if in the Bud only, ſhews the Courtſhip is gone no further than the firſt Propoſal and Liking; if half blown, or the like, 'tis an Emblem of further Progreſs; if full blown, it ſignifies that her Choice is determined, from whence they can never recede; that is, ſhe can change the Man that preſents it, but he can't challenge her till ſhe has worn it publickly. If any diſlike ſhould happen after that, they are to be ſhut up, never to have any Husband. If ſhe has no Engagement, but does not approve of the Perſon, ſhe makes him a low Courteſy, with her Eyes ſhut till he is gone away. The Women, 'tis true, for all this, have ſome little coquettiſh Arts, diſſembling their Affections now and then, but not often. If the Man be engaged, he wears ſome Favour or other to ſhew it; if he likes not the Woman, he preſents her with nothing; if the Woman ſhou'd make ſome extraordinary advances, without any of his ſide, ſhe has liberty to live a Maid, or to be diſpoſed of among the Widows, being look'd upon as ſuch, who by the bye, marry none but Widowers. But to return to the Twins, it happened that the Brother who went with the Lady to the Altar, ſeeing ſhe had no Bud upon her Breaſt, fell in Love with her, and ſhe with him; the Awe of the Ceremony hindered them from taking any further Notice of one another at that Time. As ſhe went down the Ranks, the other Brother ſaw her, and fell in Love with her likewiſe, and contrives to meet her with a Bud in his Hand, juſt as the Ceremony ended, which ſhe accepts of, taking him to be the Perſon who had marched up with her to the Altar; but being obliged to go off with the other young Ladies, whether the concern ſhe had been in, in performing the Ceremony before ſuch an Illuſtrious Aſſembly, or the Heat of the Weather, or the Joy ſhe conceived in finding her Affection reciprocal, or all together, had ſuch an effect, that ſhe fell into a fainting Fit among her Companions; who opening her Boſom in haſte, not minding the Flower, it fell down, and was trod under Foot. Juſt as ſhe was recovered, the Brother who performed the Ceremony, came up and preſented his Bud, ſhe thinking it had been that ſhe had loſt, received it with a Look that ſhew'd he had made a greater Progreſs in her Affections than what that Flower expreſs'd; the Laws not permitting any further Converſation at that

Juncture, they retired to their reſpective Habitations. Some time after, the Brother who had the luck to preſent the firſt Flower, whom for diſtinction I ſhall call the younger Brother, as he really was, found a way to make her a Viſit by ſtealth, at a grated Window, which as I obſerved, was publickly prohibited by the wiſe Governours, but privately connived at to enhance their Love. He came to her, and after ſome amorous Converſation, makes bold to preſent her the more advanced Mark of his Affection, which ſhe accepted of, and gave him in return a Scarf work'd with Hearts ſeparated by little Brambles, to ſhew there were ſome difficulties for him to overcome yet; however, they gave one another mutual Aſſurances of Love, and he was permitted to profeſs himſelf her Lover, without declaring her Name, for ſome private Reaſons ſhe had. Not long after, the elder Brother came and procured an opportunity of meeting her at the ſame Window. The Night was very dark, ſo that he could not ſee the ſecond Flower which ſhe had in her Boſom, only ſhe received him with greater ſigns of Joy and Freedom than he expected; but reflecting on the ſigns he had remark'd in her Countenance, and after her Illneſs, by a ſort of natural Vanity for his own Merits, flatter'd himſelf that her Paſſion was rather greater than his, excuſed himſelf for being ſo long without ſeeing her, and added, that if he were to be guided by the height of his Flame, he would ſee her every Night. She reflecting how lately ſhe had ſeen him, thought his diligence was very extraordinary, but imputed it to the ardour of his Paſſion; in fine ſhe gave him ſuch aſſured ſigns of Love, that he thought in himſelf he might paſs the middle Ceremony, and preſent her with the full blown Flower, to make ſure of her. She took it, but told him ſhe would not wear it for ſome time, till ſhe had paſſed ſome Forms, and had further Proof of his Conſtancy; but for his Confirmation of her Affection, ſhe put out her Hand as far as the Grate would permit, which he kiſs'd with all the Ardours of an enflamed Lover, gives her a thouſand Aſſurances of his Fidelity, and ſhe in return gave him a Ribbon with two Hearts interwoven with her own Hair, ſeparated only with a little hedge of Pomgranates almoſt ripe, to ſhew that the time of gathering the Fruit was nigh at hand. Thus were the three Lovers in the greateſt degree of Happineſs imaginable; the Brothers wore her Favours on all publick Occaſions, congratulating each other for the Succeſs in their Amours; but as Lovers affect a ſecrecy in all they do,

never

never telling one another who were the Objects of their Affection, the next great Feaſt drew on, when the younger Brother thought it was time to preſent the laſt Mark of his Affection, in order to demand her in Marriage, which was uſually perform'd in thoſe publick Solemnities. He told her he hoped it was now time to reward his Flame, by wearing the open Flower, as a full Sign of her Conſent, and gave her a full blown artificial Carnation, with gold Flames and little Hearts on the Leaves, interwoven with wonderful Art and Ingenuity. She thinking it had been a repetition of the Ardour of his Affection, took it, and put it in her Boſom with all the marks of Tenderneſs, by which the fair Sex in all Countries know how to reward all the Pains of their Lovers in a Moment. Upon this he reſolved to ask her of her Parents, which was the only thing neceſſary on his ſide, the Woman having Right to demand any Man's Son in the Kingdom, if he had but preſented her with the laſt Mark of his Affection. The elder Brother having given in his ſome time before, thought the Parents approbation was the only thing wanting on his Side, and reſolves the ſame Day on the ſame Thing. They were ſtrangely ſurprized to meet one another, but ſeeing the different Favours, they did not know what to make of it. When the Father came, they declar'd the Cauſe of their coming in Terms, which earneſtly expreſſed the Agony of their Minds: The Father was in as great concern as they were, aſſuring them he had but one Daughter, who he was confident would never give ſuch encouragement to two Lovers at the ſame time, contrary to their Laws; but ſeeing their extream Likeneſs, he gueſs'd there muſt be ſome Miſtake. Upon this the Daughter was ſent for, who being informed it was to declare her conſent in the Choice of her Lover, came down with four Flowers in her Boſom, not thinking but the two full blown had belonged to the ſame Perſon, ſince ſhe had received two before ſhe had worn the firſt. The Deſcription the Poets give of the Goddeſs *Venus* riſing out of the Sea, could not be more beautiful than the Bloom that appeared in her Cheeks when ſhe came into the Room. I happened to be there preſent, being ſent before by the *Popbar*, to let the Father know of the Regent's intended Viſit; he being a conſiable Officer, was to order his concerns accordingly. As ſoon as the young Lady heard the cauſe of their coming, and ſeeing them indiſtinguiſhably like each other, with the publick ſigns of her Favours wrought with her own Hand, which they brought along with them, ſhe ſcream'd out, I am betrayed! and immediately fell in a Swoon, flat on the Floor, almoſt between her two Lovers. The Father in a Condition very little better, fell down by his Daughter, and bathing her with his Tears, call'd to her to open her Eyes, or he muſt dye along with her. The young Men ſtood like Statues, with Rage and Deſpair in their looks at the ſame Time. I being the only indifferent Perſon in the Room, tho' extreamly ſurpriz'd at the Event, call'd her Mother and Women to come to her Aſſiſtance; they carried her into another Room, undreſs'd her, and by proper Remedies, brought her at laſt to her ſelf; the firſt Word ſhe ſaid was oh! *Berilla*, what have you done! all the reſt was nothing but ſobbs and ſighs, enough to melt the hardeſt Heart. When ſhe was in a condition to explain her ſelf, ſhe declared, ſhe lik'd the Perſon of the Man who went up with her to the Altar; that ſome time after the ſame Perſon, as ſhe thought, had preſented her with the firſt Marks of his Affection, which ſhe accepted of, and in fine had given her Conſent by wearing the full-blown Flower; but which of the two Brothers it belong'd to ſhe could not tell; adding ſhe was willing to ſubmit to the Deciſion of the Elders, or to undergo what puniſhment they thought fit for her heedleſs Indiſcretion, tho' ſhe never deſigned to entertain two Perſons at the ſame time, but took them to be the ſame Perſon. The care of their Marriages being one of the Fundamentals of their Government, and there being no proviſion in the Law for this extraordinary Caſe, the matter was referred to the *Pophar* Regent, who was to be there in a few Days, with Guards ſet over the Brothers for fear of Miſchief, till a full Hearing. The Affair was diſcuſs'd before the *Pophar* Regent, and the reſt of the Elders of the Place. The three Lovers were preſent before them, each of them in ſuch an Agony as cannot be expreſs'd. The Brothers were ſo alike, it was hard to diſtinguiſh which was which; the Regent ask'd them which of the two went up to the Altar with the young Lady; the Elder ſaid it was he; which the Younger did not deny; the Lady being interrogated, own'd ſhe deſign'd to entertain the Perſon that went up with her to the Altar, but went no further than the firſt liking: Then they ask'd which of the two Brothers gave the firſt Flower, the Younger ſaid he preſum'd he did, ſince he fell in Love with her as ſhe went down the Ranks, and contriv'd to give her the Flower as ſoon as the Ceremony was over, not knowing of his Brother's Affection,

tion, neither did ſhe bear any Mark of Engagement, but accepted of his Service, the Lady likewiſe owning the Receipt of ſuch a Flower, but loſt it, fainting away in the Crowd; but when, as ſhe thought, the reſtor'd it to her, ſhe did not like him quite ſo well, as when ſhe received it the firſt time, ſuppoſing them to be the ſame Perſon. Being ask'd who gave her the ſecond, third, and laſt Mark of Engagement, it appear'd to be the younger Brother, whoſe Flower ſhe wore publickly in her Boſom; but then ſhe receiv'd the full blown Flower from the elder Brother alſo. The Judges look'd at one another for ſome Time, not knowing well what to ſay to the Matter. Then the Regent ask'd her, when ſhe gave her conſent, if ſhe did not underſtand the Perſon to be him that went up with her to the Altar? She own'd ſhe did; which was the Elder, but in fact had placed her Affections on the Perſon who gave her the firſt Flower, which was the Younger. Then the two Brothers were placed before her, and ſhe was ask'd, that ſuppoſing ſhe were now at Liberty, without any Engagement, which of the two Brothers ſhe would chuſe for her Husband? She ſtopp'd, and bluſh'd at the Queſtion, but at length ſaid the Younger had been more aſſiduous in his Courtſhip, and with that burſt into Tears, caſting a Look at the younger Brother, which eaſily ſhew'd the Sentiments of her Heart. Every one was in the laſt ſuſpence how the Regent would determine the Caſe; but the young Men expreſs'd ſuch a concern in their Looks, as if the laſt Sentence of Life and Death, Happineſs or Miſery, was to be pronounc'd over them. When the Regent with a Countenance partly Severe as well as Grave, turning towards the young Lady, Daughter, ſaid he, your ill Fortune, or Indiſcretion, has deprived you from having either of them: Both you can't have, and you have given both an equal Right; if either of them will give up their Right, you may marry the other, not elſe. What do you ſay Sons, ſays he, will you contribute to make one of you Happy? They both perſiſted they would not give up their Right till the laſt Gaſp. Then, ſays the Regent, turning to the Lady, who was almoſt Dead with Fear and Confuſion, ſince neither of them will give up their Right, I pronounce Sentence on you, to be ſhut up from the Commerce of Men, till the Death of one of your Lovers; then it ſhall be left to your Choice to marry the Survivor; ſo giving Orders to have her taken away, the Court was going to break up, when the younger Brother falling on his Knees, cries out, I yield my Right, rather than the adorable *Berilla* ſhou'd be miſerable on my Account; let me be ſhut up from the Commerce of Men, for being the occaſion of ſo divine a Creature's Miſfortune: Take her Brother, and be happy, and you Divine *Berilla*, only pardon the Confuſion my Innocent Love has brought upon you; and then I ſhall leave the World in Peace. Here the whole Court roſe up, and the young Man was going out, when the Regent ſtopp'd him; hold, Son, ſays he, there is a greater Happineſs preparing for you than you expect; *Berilla* is yours, you alone deſerve her, you love her Good more than your own; as I find her real Love is for you; here join your Hands, as I find your Hearts are already: So they were Married immediately, the Regent leaving behind him a vaſt Idea not only of his Juſtice, but Wiſdom, in ſo intricate a Caſe. I drew an Hiſtorical Piece of Painting of this remarkable Trial, expreſſing as nigh as I could the Poſtures and Agonies of three Lovers, and preſented it to the Divine *Iſyphena* the Regent's Daughter, telling her, that if ſhe were to receive Flowers as that young Lady did, ſhe would ruine all the Youths of *Mezorania*. She received it bluſhing, and ſaid ſhe ſhould never receive any but from one Hand, nor even that, if ſhe thought ſhe ſhould do him any harm; adding, her Father had given a juſt Judgment, but turn'd off the Diſcourſe with ſuch Innocence, yet Knowledge of what ſhe ſaid, that I was ſurprized to the laſt degree, not being able to gueſs whether I had offended her or not.

Theſe Viſitations in the Company of the *Popbar*, gave me the Opportunity of ſeeing all the different Parts and chief Curioſities of the whole Empire. Their great Towns, eſpecially the Heads of every *Nome* were built, as I ſaid, much after the ſame Form, differing chiefly in the ſituation. Theſe are chiefly deſign'd for the Winter Reſidence, for their Courts and Colleges, but particularly for inſtructing and poliſhing their Youth of both Sexes, but with ſuch admirable Care and OEconomy, to avoid all diſſoluteneſs and idleneſs; that, as I obſerved before, there is no ſuch thing known, as that any Perſons ſhou'd have no other Buſineſs on their Hands but Viſits and Dreſs, eſteeming thoſe no better than Brutes and *Barbarians*, who are not conſtantly employ'd Improving their natural Talents in ſome Art or Science. Their Villa's or Palaces of Pleaſure are ſcatter'd all over the Country, with moſt beautiful variety: Their Villages and Towns for Manufactures, Trades, conveniency of Agriculture,

ture, *&c.* are innumerable; their Canals, and great Lakes, ſome of them like little Seas, are very frequent, according as the Nature of the Country will allow, with Pleaſure-Houſes and Pavillions, built at due diſtances round the Borders, interſpers'd with Iſlands and Groves, ſome Natural, ſome Artificial, where at proper Seaſons you might ſee Thouſands of Boats skimming backwards and forwards, both for the Pleaſure and Profit of Fiſhing, of which there is an inexhauſtible ſtore; there are alſo vaſt Foreſts of infinite variety and delight, diſtinguiſh'd here and there with Theatrical Spaces or Lawns, either Natural, or cut out by Hand, for the conveniency of pitching their Tents in the hot Seaſons, with ſuch Romantick Scenes of deep Vales, hanging Woods, and Precipices, natural Falls and Caſcades, or rather Cataracts of Water over the Rocks, that all the decorations of Art are nothing but foils and ſhadows to thoſe Majeſtick Beauties of Nature; beſides the glorious Proſpects of different kinds over the edges of the Mountains where we paſs'd in our Viſitations, ſometimes preſenting us with a boundleſs View over the moſt delicious Plains in the World; in other Places, having our View terminated with other winding Hills, exhaling their reviving Perfumes from innumerable Species of natural Fruits and odoriferous Shrubs. Travelling thus by eaſy Journeys, ſtaying or advancing in our Progreſs as we thought fit, I admired with infinite delight the effects of Induſtry and Liberty, in a Country where Nature and Art ſeem'd to vye with each other in their different Productions. There was another extraordinary ſatisfaction I received in theſe Viſitations, which was the Opportunity of ſeeing, and partaking of their grand Matches, or rather Companies, if I may uſe the expreſſion, of their Hunting and Fiſhing. All the young People with their Governours, or all who are able or willing to go, at particular Seaſons diſperſe themſelves for theſe Hunts all over the Kingdom: The Country being ſo prodigious fertile, that it provides them almoſt of it ſelf whatever is neceſſary, or even delectable for Life, the People living in ſome Meaſure in common, and having no other Intereſt but that of a well regulated Community. They leave the Towns at certain Seaſons, and go and live in Tents for the conveniency of Hunting and Fiſhing, according as the Country and Seaſons are proper for each Recreation; the flat part of the Country (tho' it is generally more Hilly than Champaign,) is ſtock'd with prodigious Quantities of Fowl and Game, as *Pheaſants*, *Partridges* of different Kinds, much larger than our Wild *Hens*, *Turkeys* and *Peacocks* with other Species of Game, which we have not in *Italy*; *Hares* almoſt innumerable, but no *Coneys* that ever I ſaw; unleſs we call *Coneys* a leſſer ſort of *Hare*, which feed and run along the Cliffs and Rocks, but don't Burrough as ours do. There is alſo a ſmall ſort of Wild *Goat*, much leſs than ours, not very fleet, of a very high Taſte, and prodigious fat; they take vaſt Quantities of all Sorts, but ſtill leave ſufficient Stock to ſupply next Seaſon, except hurtful Beaſts, which they kill whenever they can. But their great Hunts are in the Mountains and Woodland Parts of the Country, where the Foreſts are full of infinite Quantities of Maſt and Fruits, and other Food for wild Beaſts of all Kinds; but particularly *Staggs* of four or five different Species; ſome which keep in the wildeſt Parts, almoſt as big as a *Horſe*, whoſe Fleſh they dry and ſeaſon with Spices, and is the richeſt Food I ever taſted. Their wild Swine are of two Kinds, ſome vaſtly large, others very little, not much bigger than a *Lamb*, but prodigious fierce. This is moſt delicate Meat, feeding on the Maſts and wild Fruits in the thickeſt Part of the Groves, multiplying exceedingly, where they are not diſturb'd, one Sow bringing ſixteen or eighteen Piggs; ſo that I have ſeen Thouſands of them caught at one Hunting-Match, and ſent for Preſents to the other Parts of the Kingdom, where they have none; which is their way in all their Recreations, having Perſons appointed to carry the Rarities of the Country to one another, and to the Governours, Parents, and Friends left behind. When they go up to their Grand *Hunt*, they chuſe ſome open Vale, or vaſt Lawn, as far in the wild Foreſts as they can; where they pitch their Tents, and make their Rendezvous: Then they ſend out their moſt courageous young Men, in ſmall Bodies of Ten, in a Company well arm'd, each with his Spear and his Fuſil ſlung on his Back; which of late Years they find more ſerviceable againſt the wild Beaſts than Spears, having got Samples of them from *Perſia.* Theſe go quietly thro' the wildeſt Parts of the Foreſt at proper diſtances, ſo as to meet at ſuch a Place, which is to view the Ground, and find a Place proper to make their Stand, and pitch their Toils. They will be ſeveral Days out about this; but are to make no Noiſe, nor kill any wild Beaſt, unleſs attacked, or come upon him, in his Couch at unawares, that they may not diſturb the reſt. When they have made their Report, ſeveral Thouſands of them ſurround a conſiderable Part of the Foreſt, ſtanding cloſe together for their mutual Aſſiſtance, making as great a Noiſe as they can with Dogs, Drums, and Rattles, and other noiſy Inſtruments, to frighten the Game towards the Center, that none may eſcape the Circle. When this is done, all advance in a Breaſt, encouraging their Dogs, ſounding their Horns, beating their Drums and Rattles, that the moſt courageous Beaſts are all rouſed, and run before them towards the Center, till by this means they have driven together ſeveral Hundreds of wild Beaſts, Lions, Elks, wild Boars, Staggs, Foxes, Hares, in fine all Sorts of Beaſts as were within that Circle. 'Tis moſt terrible to ſee ſuch a heap of cruel Beaſts gathered together, grinning and roaring at one another, in a moſt frightful manner: But the wild Boar is the Maſter of all. Whoever comes near him in that Rage, even the largeſt Lion, he ſtrikes at him with his Tusks, and makes him keep his diſtance. When they are brought within a proper Compaſs, they pitch their Toils round them, and incloſe them in, every Man joining cloſe to his Neighbour, holding out their Spears to keep them off. If any Beaſt ſhould endeavour to make his Eſcape, which ſome will do now and then, particularly the wild Boars, will run a-Head againſt the points of the Spears, and make very martial Sport. They told me that once a prodigious wild Sow broke thro' three Files of Spears, overturn'd the Men, and made a Gap, that ſet them all a running almoſt in a Body that way, that they were forced to open and let them take their Carreer, and ſo loſt all their Labour. But now they have Men ready with their Fuſees to drop any Beaſt that ſhould offer to turn a-Head. When they are enclos'd, there is moſt terrible Work, the greateſt Beaſts fighting and goring one another, for rage and ſpight, and the more fearful running into the Toils for ſhelter. Then our Men with their Fuſees drop the largeſt as faſt as they can; when they ſhoot the wild Boars, three or four aim at him, at a time, to be ſure to drop him or diſable him, otherwiſe he runs full at the laſt that wounded him, with ſuch fury, that ſometimes he will break thro' the ſtrongeſt Toils; but his Companions all join their Spears to keep him off. When they have dropp'd all that are dangerous, and as much as they have a mind, they open their Toils, and diſpatch all that are gaſping. I have known above five hundred Head of Beaſts of all Sorts kill'd in one Day. Then they carry off their Spoil to the Rendezvous, Feaſting and Rejoicing, and ſending Preſents as before.

There is oftentimes very great danger, when they go thro' the Woods to make diſcovery of their haunts; becauſe, going in ſmall Companies, ſome ſtubborn Beaſt or other will attack them directly; every Man, as I ſaid, has a Fuſee ſlung at his Back, and his Spear in his Hand for his Defence. Being once in one of their Parties, we ſtumbled on a prodigious wild Boar, as he was lying in his Haunt juſt in our way; ſome of us were for paſſing by him, but I thought ſuch a noble Prey was not to be let go; ſo we ſurrounded him, and drew up to him, with more Courage and Curioſity, than Prudence; one of my Companions, who was my intimate Friend, being one of thoſe who conducted me over the Deſarts, came up nigher to him, than the reſt, with his Spear in his Hands, ſtretch'd out ready to receive him, in caſe he ſhould come at him; at which the Beaſt ſtarted up of a ſudden with a Noiſe that would have terrified the ſtouteſt Hero, and made at him with ſuch a Fury, that we gave him for loſt. He ſtood his Ground with ſo much Courage, and held his Spear ſo firm and exact, that he run it directly up the Mouth of the Beaſt, quite into the inner part of his Throat; the Boar roar'd and ſhook his Head in a terrible manner, endeavouring to get the Spear out, which if he had done, all the World could not have ſaved the young Man. I ſeeing the Danger, ran in with the ſame precipitancy, and clapping the Muzzle of my Gun almoſt cloſe to his Side, a little behind his Fore-Shoulder, ſhot him quite thro' the Body; ſo he dropp'd down dead before us. Juſt as we thought the Danger was over, the Sow, hearing his cry, came ruſhing on us, and that ſo ſuddenly, that before I could turn my ſelf with my Spear, ſhe ſtruck at me behind, with her Snout, puſhing on at the ſame time, that ſhe knock'd me down with her Impetuoſity, and the Place being a little ſhelving, came tumbling quite over me, which was the occaſion of ſaving my Life. I was ſcarce got up on my Feet, and on my Guard, not only aſham'd of the Foil, but very well appriſed of the Danger; when making at me alone, tho' my Companions came into my aſſiſtance, ſhe puſh'd at me a ſecond time with equal Fury. I held my Spear with all my might, thinking to take her in the Mouth; but miſſing my aim, I took her juſt in the Throat, where the Head and Neck join, and thruſt my Spear with ſuch force, her own Carreer meeting me, that I ſtruck quite thro' her Wind-pipe, ſtriking the Spear in her Neck-bone ſo faſt, that when ſhe dropt, we could ſcarce get it out again. She toſt and reel'd her Head a good while before ſhe fell; but her Wind-pipe being cut, and bleeding inwardly, ſhe was ſoon choaked: My Companions had hit her with their Spears, on the Sides and Back; but her Hide and Briſtles were ſo thick and hard, they did her very little damage. They all applauded my Courage and Victory, as if I had kill'd both the Swine. But I, as juſtice required, gave the greateſt part of the Glory, for the death of the Boar, to the courageous dexterity of the young Man, who had expoſed himſelf ſo generouſly, and hit him ſo exact in the Throat. We left the Carcaſſes there, not being able to carry them off; but marking the Place, when we had made our Obſervations, we brought others with us to carry them off. I had the honour to carry the Boar's Head, on the Point of my Spear; which I would have given to the young Man, but he refus'd it, ſaying, I had not only kill'd it, but ſaved his Life into the Bargain. The honour being judg'd to me, by every one, I ſent it away, as a Preſent to the Divine *Iſiphena*, a thing allow'd by their Cuſtoms, tho' as yet I never durſt make any declarations of Love: She accepted of it, but added, ſhe hoped I would make no more ſuch Preſents, without explaining her ſelf any further.

Theſe People having no Wars, nor Combats with Men, which are not allow'd, for fear of deſtroying their own Species, have no other way of ſhewing their Courage, but againſt wild Beaſts: Where, without waiting for any expreſs Order of their Superiours, they will expoſe themſelves to a great degree, and ſometimes perform exploits worthy the greateſt Heroes. Their Fiſhing is of two Kinds; one for Recreation and Profit; the other to deſtroy the Crocodiles and Alligators, which are only found in the great Lakes, and the Rivers that run into them, and that in the hotter and champaign Parts of the Country. In ſome of the Lakes, even the largeſt, they cannot live; in others they breed prodigiouſly. As they fiſh for them, only to deſtroy them, they chuſe the propereſt time for it, that is, when the Eggs are hatching; which is done in the hot Sands, by the ſides of the Rivers and Lakes. The old ones are not only very ravenous at that time, but lie lurking in the Water near their Eggs, and are ſo prodigious fierce, that there is no taking their Eggs, unleſs you contrive to kill the old ones before. Their way to fiſh for them is thus. They beat at a diſtance, by the ſides of the Rivers and Lakes, where they breed, which makes the old ones hide themſelves in the Water. Then

Twenty or Thirty of the young Men, row quietly, backward and forward on the Water, where they ſuppoſe the Creatures are; having a great many ſtrong Lines with Hooks, made after the manner of Fiſh-hooks, well arm'd as far as the Throat of the Animal reaches. Theſe Hooks they faſten under the Wings of Ducks and Water-Fowls, kept for the purpoſe, which they let drop out of the Boat, and ſwim about the Lake. Whenever the Ducks come over the Places, where the Creatures are, they ſtrike at them, and ſwallow the poor Duck immediately, and ſo hook themſelves, with the violence and check of the Boat. As ſoon as one is hooked, they Tow him floundring and beating the Water, at a ſtrange rate, till they have brought him into the middle from the reſt of his Companions, who all lie nigh the Banks; then the other Boats ſurround him, and dart their *Harping-Spears* at him, till they kill him. Theſe *Harping-Spears*, are pointed with the fineſt temper'd Steel, extreamly ſharp, with Beards to hinder them from coming out of his Body; there is a Line faſtened to the Spear, to draw it back, and the Creature along with it; as alſo to hinder the Spear from flying too far, if they miſs their aim. Some of them are prodigious dextrous at it; but there is no piercing the Creature but on his Belly, which they muſt hit as he flounders and rolls himſelf in the Water. If a Spear hits the Scales of his Back, it will fly off as from a Rock, not without ſome danger to thoſe who are very nigh, tho' they generally know the length of the String. I was really appreſive of thoſe ſtrange fierce Creatures at firſt, and took a conſiderable time before I could dart with any Dexterity; but the deſire of Glory, and the Applauſes which are given to thoſe that excel, who have the Skins carried like Trophies before their Miſtreſſes, this and the Charms of the Regent's Daughter, ſo inſpired me, that I frequently carried the Prize. It is one of the fineſt Recreations in the World; you might ſee ſeveral hundred Boats at a time, either employ'd, or as Spectators, with ſhouts and cries, when the Creature, is hit in the right Place, that make the very Banks tremble. When they have kill'd all the old Ones, they ſend their People on the Shore, to rake for the Eggs, which they burn and deſtroy on the Spot; not but ſome will be hatched before the reſt, and creep into the Water, to ſerve for Sport the next Year. They deſtroy theſe Animals, not only for their own ſecurity in the uſe of the Lakes, but alſo to preſerve the wild Fowl and Fiſh, which are devoured and deſtroyed by the Crocodiles.

But the Fiſhing on the great Lake *Gil-gol*, or Lake of Lakes, is without any danger; there being no Alligators in that Water; and is only for Recreation, and the Profit of the Fiſh. The Lake is above a Hundred *Italian* Miles in Circumference.* At proper Seaſons, the whole Lake is cover'd with Boats; great numbers of them full of Ladies to ſee the Sport, beſide what are on the Iſlands and Shores, with Trumpets, Hautboys, and other Muſical Inſtruments, playing all the while. It is impoſſible to deſcribe the different Kinds of Fiſh, the Lake abounds with; ſuch as we know nothing of in *Europe*; tho' they have ſome like ours, but much larger, as Pikes, or a Fiſh like a Pike, two or three Yards long; a Fiſh like a Bream a Yard and half over; Carps forty or fifty pound Weight; they catch incredible Numbers of them; ſome kinds in one part of the Lake, ſome in another. They Fiſh thus, and Feaſt on what they catch for a Fortnight or three Weeks, if the Seaſon proves kind, retiring at

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* The Lake *Meris* in *Egypt*, according to *Diodorus Siculus* and *Herodotus*, quoted by the Biſhop of *Meaux*, *Hiſt. Uni. Sect.* 3. was a hundred and fourſcore *French* Leagues in Circumſerence.

Night to their Tents, either on the Iſlands, or Shore, where there are Perſons employed in drying and curing, what are proper for uſe; ſending Preſents of them into other Parts of the Country, in exchange for Veniſon, Fowl, and the like. Tho' there are noble Lakes, and Ponds, even in the Foreſts, made by the encloſures of the Hills and Woods, that are ſtored with excellent Fiſh, but they are entirely deſtitute of the beſt Sort, that is Sea Fiſh: When this Fiſhing is over, they retire to the Towns, becauſe of the Rainy Seaſons, which begin preſently after.

I am going now to enter into a part of my Life, of which I am in ſome doubt, whether 'tis proper to lay before your Reverences, or not: I mean the Hopes and Fears, the Joys and Anxieties of a young Man in Love; but in an honourable way, with no leſs a Perſon than the Daughter of the Regent of this vaſt Empire. Tho' I ſhall not enter into the Detail of the many various Circumſtances attending ſuch a Paſſion, but ſhall juſt touch on ſome particular Paſſages, which were very extraordinary even in a Paſſion, which generally of it ſelf runs into extreams. Your Reverences will remember, that there is no real diſtinction of Quality in theſe People, nor any regard either to

Intereſt or Dignity, but merely to perſonal Merit; their chief view being to render that State happy, which makes up the better part of human Life. I had nothing therefore to do in this Affair, but to fix my choice, and endeavour to pleaſe and be pleas'd. My choice was ſoon determin'd; the firſt Time I ſaw the incomparable *Iſiphena*, the Regent's Daughter, tho' ſhe was then but ten Year old, ten Thouſand budding Beauties appear'd in her, with ſuch unutterable Charms, that tho' I as good as deſpair'd of arriving at my wiſh'd for Happineſs, I was reſolv'd to fix there, or no where.

I obſerved, when I was firſt introduced into her Company, by the Regent her Father, ſhe had her Eye fix'd on me, as a Stranger as I ſuppos'd, but yet with more than a Girliſh Curioſity. I was inform'd afterwards, that ſhe told her Play-fellows, that that Stranger ſhould be her Husband, or no one. The wiſe *Pophar* her Father had obſerved it, and whether it was from his Knowledge of the Sex, and their unaccountable fondneſs for Strangers, or whether he diſapprov'd of the Thought, I can't tell, but he was reſolv'd to try both our Conſtancies to the utmoſt. I was oblig'd by the *Pophar* to teach her and ſome other young Ladies, as well as the young Men to Paint, but it was always in the Father or Mother's Company. Not to detain your Reverences with Matters quite foreign to, and perhaps unworthy your Cognizance, it was five Years before I durſt let her ſee the leaſt glimmering of my Affection. She was now Fifteen, which was the height of her Bloom. Her Father ſeeing ſhe carried no mark of any Engagement, ask'd her in a familiar way, if her Eyes had made no Conqueſts; ſhe bluſh'd and ſaid, ſhe hoped not. He told me alſo as a Friend, that I was older than their Cuſtoms cared to allow young Men to live ſingle, and with a ſmile ask'd me if the Charms of the *Baſſa's* Daughter of *Grand Cairo* had extinguiſh'd in me all Thoughts of Love; I told him there were objects enough in *Mezorania*, to make one forget any thing one had ſeen before, but that being a Stranger I was willing to be thoroughly acquainted with the Genius of the People, leſt I ſhould make any one unhappy. I was juſt come back from one of our Viſitations, when I was ſtruck with the moſt lively ſenſe of Grief I ever felt in my Life. I had always obſerv'd before, that *Iſiphena* never wore any ſign of Engagement, but then I found ſhe carried a Bud in her Boſom; I fell ill immediately upon it, which ſhe perceiving, came to ſee me without any, as ſhe uſed to be before, keeping her Eyes upon me to ſee what Effect it would have. Seeing her continue without any marks of Engagement, I recover'd, and made bold to tell her one Day, that I could not but pity the miſerable Perſon, whoever he was, who had loſt the Place in her Boſom, he had before; ſhe ſaid unconcernedly, that both the wearing and taking away the Flower from her Boſom, was done out of kindneſs to the Perſon. I was then ſo taken up with contrary Thoughts, that I did not perceive ſhe meant to try whether ſhe was the object of my Thoughts or not. However, finding ſhe carried no more marks of Engagement, I was reſolved to try my Fortune for Life or Death, when an Opportunity offer'd beyond my wiſh. Her Mother brought her to perfect a Piece of Painting ſhe was drawing: I obſerved a Melancholy and Trouble in her Countenance I had never ſeen before; that moment the Mother was ſent for to the Regent, I made uſe of it to ask her, what it was that affected her in ſo ſenſible a manner; I pronounced theſe words with ſuch Emotion and Concern on my own part, that ſhe might eaſily ſee I was in ſome very great Agony. She expreſs'd a great deal of confuſion at the Queſtion, inſomuch, that without anſwering a word, ſhe got up and went out of the Room, leaving me leaning againſt the Wall almoſt without Life or Motion. Other Company coming in, I was rouſed out of my Lethargy, and ſhrunk away to my own Apartment, but agitated with ſuch numberleſs Fears, as left me almoſt deſtitute of Reaſon. However, I was reſolv'd to make a moſt juſt Diſcovery, and to be fully determin'd in my Happineſs or Miſery. There was a grated Window on the back ſide of the Palace, where I had ſeen *Iſſyphena* walk ſometimes, but never dared to approach; I went thither in the Evening, and ſaw her by her ſelf, I ventur'd to it, and falling on my Knees, ask'd her for Heaven's ſake what was the matter, or if I had offended her? She immediately burſt into Tears, and juſt ſaid, Ask no more, and withdrew; tho' I can't ſay with any ſigns of Indignation. Some time after, I was ſent for to teach her in the finiſhing of her Piece. I muſt tell your Reverences, that I had privately drawn that Picture of her which you ſaw, and put the little Boy in afterwards. In a hurry I had left it behind me in my Cloſet, which the *Pophar* had found accidentally, and taken away without my Knowledge; he had ſhewn it to the Mother, and making as if he did not mind *Iſſyphena*, who ſtood by, and ſaw it, as ſhe thought undiſcern'd, then ſeem'd to talk in a threatening tone to the Mother about it. When I came in, I had juſt Courage enough to caſt one glance at *Iſypbena*, when methought I ſaw her Eyes meet mine, and ſhew'd a mixture of Comfort and Trouble at the ſame Time. As this Subject can't be very proper for your Reverences Ears, I ſhall compriſe in half an hour what coſt me whole Years of ſighs and ſollicitude, tho' haply crown'd at laſt with unſpeakable Joys. This Trouble in *Iſypbena*, was that having made herſelf Miſtreſs of the *Pencil*, ſhe had privately drawn my Picture in Miniature, which ſhe kept ſecretly in her Boſom, but that had been diſcover'd by the Mother, as mine was by the Father, who to try her Conſtancy, had expreſs'd the utmoſt Indignation for it; but her greateſt trouble was, leſt I ſhould know, and take it for a Diſcovery of her Love, before I had made any Overtures of mine. In proceſs of time we came to an Eclairciſſement, ſhe received my two firſt Flowers; but becauſe I was half a Stranger to their Race, we were to give ſome more ſignal Proof of our Love and Conſtancy than ordinary: We had frequently common Occaſions offered us, ſuch as might be look'd upon as the greateſt Trials: She was the Paragon not only of the Kingdom, but poſſibly of the

Univerſe, for all Perfections as could be found in the Sex. Her Stature was about the middle Size, the juſt Proportion of her Shape made her really taller than ſhe ſeem'd to be; her Hair was Black * indeed, but of a much finer Gloſs than the reſt, nor quite ſo much curl'd, hanging down in eaſy Treſſes over her Shoulders, and ſhading ſome part of her beautiful Cheeks. Her Eyes tho' not ſo large as our *Europeans*, darted ſuch Luſtre, with a Mixture of ſweetneſs and vivacity, that 'twas impoſſible not to be charm'd with their Rays; her Features were not only the moſt exact, but inimitable and peculiar to her ſelf. In fine, her Noſe, Mouth, Teeth, turn of the Face, all concurring together to form the moſt exquiſite Symetry, and adorn'd with a Bloom beyond all the bluſhes of the new-born *Aurora*, render'd her the moſt charming, and the moſt dangerous object in Nature. The nobleſt and gayeſt Youths of all the Land paid their Homages to her adorable Perfections, but all in vain; ſhe avoided doing hurt where ſhe could do no good; ſhe did not ſo much ſcorn, as ſhut her Eyes to all their offers, tho' ſuch a Treaſure gave me ten Thouſand Anxieties before I knew what ſhare I had in it; but when once ſhe received my Addreſſes, the ſecurity her conſtant Virtue gave me was proportionable to the immenſe value of her Perſon. For my part, I had ſome Trials on my ſide. I was ſurrounded with Beauties, who found a great many ways to ſhew me, they had no diſlike to me. Whether being a Stranger of different Features, and Make from their Youth, gave them a more pleaſing Curioſity, or the tallneſs of my Stature ſomething exceeding any of theirs, or the gayety of my Temper, which gave me a freer Air than is uſual with them, being as I obſerved, naturally too grave, (be that as it will) *Iſyphena*'s bright Senſe eaſily ſaw I made ſome Sacrifices to her; but we had greater Trials than all this to undergo, which I ſhall briefly relate to your Reverences, for the particularity of them. When I thought I was almoſt arrived at the height of my Happineſs, being aſſured of the Heart of the divine *Iſyphena*, the *Pophar* came to me one Day with the moſt ſeeming concern in his Countenance I ever remark'd in him, even beyond that of the Affair with the Great *Baſſa*'s Daughter: After a little pauſe, he told me, he had obſerved the Love between his Daughter and myſelf, that out of Kindneſs to my Perſon, he had conſulted their wiſe Men about it, who all concluded, that on Account of my being a Stranger, and not of their Race by the Father's ſide, I could never marry his Daughter; ſo that I muſt either ſolemnly renounce all Pretentions to her, or be ſhut up for ever without any Commerce with his People, till Death. But, ſays he, to ſhew that we do Juſtice to your Merit, you are to have a publick Statue erected in your Honour, becauſe you have taught us the Art of Painting, which is to be crown'd with a Garland of Flowers, by the moſt beautiful young Woman in the Kingdom; thus you will live to Glory, tho' you are dead to the World. But if you will renounce all pretentions to my Daughter, we will furniſh you with Riches ſufficient, with the handſomeneſs of your Perſon, to gain the greateſt Princeſs in the World, provided you will give a ſolemn Oath never to diſcover the way to this Place. I fell down on my Knees before him, and cried out, Here take me, ſhut me up, kill me, cut me in a Thouſand pieces, I will never renounce *Iſypbena*; he ſaid no more, but that their Laws muſt be obey'd. I obſerved Tears in his Eyes, as he went out, which made me ſee he was in earneſt. I had ſcarce Time to reflect on my miſerable State, or rather was incapable of any Reflection at all, when four Perſons came in with a diſmal heavineſs in their Looks, and bid me come along with them; they were to conduct me to the Place of my Confinement. In the mean Time, the *Pophar* goes to his Daughter, and tells her the ſame thing, only added, that I was to be ſent back to my own Country, loaded with ſuch immenſe Riches as might procure me the Love of any Woman in the World; for, ſays he, thoſe *Barbarians*, meaning the *Europeans*, will marry their Daughters to any one who has but Riches enough to buy them; the Men will do the ſame with Reſpect to the Women; let the Woman be whoſe Daughter ſhe will, if ſhe had but Money enough to purchaſe a Kingdom, a King would marry her. Before he had pronounced all this, *Iſyphena* had not ſtrength to hear it out, but fell down in a ſwoon at his Feet; when ſhe was come to her ſelf, he endeavour'd to comfort her, and added, that ſhe was to have the young *Pophar's* Son, a Youth about her Age; for tho' he was not old enough to Govern, he was old enough to have Children; he went on and told her, I was to have a Statue erected in Honour of me, to be crown'd by the faireſt Woman in all *Mezorania*, which, ſays he, is judg'd to be your ſelf, and if you refuſe it, *Amnophilla* is to be the Perſon. This was the moſt beautiful Woman next *Iſyphena*, and by ſome thought equal to her, whoſe ſigns of her approbation and liking to my Perſon I had taken no notice of, for the ſake of *Iſyphena*. She anſwer'd with a Reſolution that was ſurprizing, even to her Father, that ſhe would dye before ſhe would be wanting to her Duty, but that their Laws allow'd her to chuſe whom ſhe pleas'd for her Husband, without being undutiful; that as for the Crowning of the Statue, ſhe accepted of it not for the Reaſon he gave, but to pay her laſt reſpects to my Memory, who ſhe was ſure would never marry any one elſe. As for the young *Pophar*, ſhe would give her Anſwer when the Ceremony was over. When all Things were ready for the Ceremony, there was publick Proclamation made in all parts of the *Nome*, that whereas I had brought into the Kingdom, and freely communicated to them the noble Art of Painting, I was to have a publick Statue erected in my Honour, to be crown'd with a Crown of Flowers, by the Hand of the faireſt Woman in all *Mezorania*. Accordingly, a Statue of full proportion, of the fineſt poliſh'd Marble, was erected in one of their ſpacious Squares, with my Name engraven on the Pedeſtal in Golden Characters, ſetting forth the ſervice I had done the Commonwealth, *&c.* The Statue had the Picture of *Iſyphena* in one

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* The Author being an *Italian*, did not think black Hair ſo Beautiful.

Hand, and the Emblems of the Art in the other. The laſt Kindneſs I was to receive, was to be permitted to ſee the Ceremony with a Perſpective Glaſs, from the top of a high Tower belonging to the Place of my confinement, from whence I could diſcern every minute Circumſtance that paſs'd. Immediately the crowd open'd to make way for *Iſyphena*, who came in the Regent's triumphant Chariot, drawn by eight white Horſes, all capariſoned with Gold and precious Stones, her ſelf more reſplendent than the Sun they adored. There was a Scaffold with a Throne upon it juſt cloſe to the Statue, with gilt Steps for her to go up to put the Crown on the Head of it; as ſoon as ſhe appear'd, a ſhout of joy ran through the whole Crowd applauding the choice of her Beauty, and the work ſhe was going to perform; then Proclamation was made again for the ſame Intent, ſetting forth the Reaſons of the Ceremony. When all was ſilent, ſhe ſteps from the Throne to the degrees with the Crown in her Hand, holding it up to be ſeen by all, ſupported by *Amnophilla* and *Meniſa*, two of the moſt beautiful Virgins after her ſelf. There appear'd a ſerenity in the Looks of *Iſyphena* beyond what could be expected, expreſſing a fixt Reſolution at the ſame Time: As ſoon as ſhe had put the

Crown on the Head of the Statue, which was applauded with repeated Shouts and Acclamations, ſhe ſtood ſtill for ſome Time, with an Air that ſhew'd ſhe was determin'd for ſome great Action, and turning to the Officers, order'd them to make Proclamation, that every one ſhould remark what ſhe was going to do. Upon this there was a profound ſilence thro' the whole Aſſembly, then ſhe went up the Steps again, taking out the moſt conſpicuous Flower in the whole Crown, and putting it in the right Hand of the Statue, claps it into her Boſom, with the other two ſhe had receiv'd from me before, as a ſign of her conſent for Marriage, which could not be violated, at which there aroſe a ſhout ten Times louder than any before, applauding ſuch an heroick Act of Conſtancy, as had never been ſeen in *Mezorania.* The Regent ran up to her, and embracing her with Tears of Joy trickling down his Cheeks, ſaid ſhe ſhould have her choice, ſince ſhe had fulfilled the Law, and ſupplied all defects by that extraordinary Act of Fidelity, with Orders to have that Heroick Action regiſter'd in the publick Records, for an Example and Encouragement of Conſtancy to Poſterity. But the People cried out, where is the Man! where is the Man! let their Conſtancy be rewarded immediately.

Here the Reader, as well as the Publiſher, will lament the irreparable Loſs of the Sheets, which were miſlaid at his coming over; he does not pretend to charge his Memory with what they contain'd; juſt having had Time to run them over in the Italian, *when Signor* Rhedi *got them copied out for him. As far as the Publiſher remembers, the loſt Sheets contain'd ſeveral Diſcourſes between the* Pophar *and* Gaudentio, *concerning Religion, Philoſophy, Politicks, and the like; with the Account of the loſs of his Wife and Children, and ſome other Accidents that befel him during his ſtay in the Country, which, as we ſhall ſee, induced him to leave the Place, with ſeveral curious Remarks of Signor* Rhedi, *all which would doubtleſs have given a great deal of Satisfaction to the Reader. But no one can be ſo much concern'd for the loſs as the Publiſher, ſince they can't now be repair'd, by Reaſon of the Death of the ſame Signor* Rhedi, *never to be ſufficiently regretted by the learned World.*

Theſe Diſcourſes † made very great Impreſſions on the Mind of a Perſon of ſo much penetration as the Regent was, inſomuch that he ſeem'd reſolv'd when his Regency was out, which wanted now but a Year, to go along with me into *Europe*, during the ſtay he was to make at *Grand Cairo*, to examine matters at the fountain Head, wiſely judging a conſideration of ſuch Conſequence, as that of Religion, to be no indifferent Thing. For my own part, notwithſtanding the Beauty and Riches of the Country, I could find no Satisfaction in a Place where I had loſt all that was dear to me, tho' I had the Comfort to have my Dear *Iſyphena*, and her three Children all Baptized by my own Hand before they died; neither could length of time allay my Grief, but on the contrary, every Thing I ſaw reviv'd the Memory of my irreparable Loſs. I conſider'd the Inſtability of the fleeting Joys of this World, where I thought I had built my Happineſs for a Man of my Fortune, on the moſt ſolid Foundation. But alas! all was gone as if it had been but a Dream, and the adorable *Iſyphena* was no more. The good old *Pophar* was in a very little better Condition, having loſt his deareſt Daughter, and his little Grand Children, particularly the eldeſt Boy who is in that Picture with his Mother. This reflection on the vanity of human Felicity, made him more diſpoſed to hear the Truths of our divine Religion, ſo that he was reſolv'd to go and ſearch further into the Reaſons for it. There was another yet more forcible Reaſon, induced me to ſollicite the *Popbar* for my return to my native Country, which was the care of my future State. I had lived ſo many Years without the exerciſe of thoſe Duties our Church obliges us to perform, and tho' I had not been guilty of any great Crimes, I was not willing to die out of her Boſom: However, to do all the good I could, to a Country where I had once enjoyed ſo much Happineſs, this being the laſt Year we were to ſtay, I at length perſwaded the Regent, that there might be ſome danger of an Invaſion of his Country, from the oppoſite ſide towards the Southern Tropick; at leaſt, I did not know, but there might be ſome habitable Climate that may not be ſo far over the Sands, as towards *Lybia* and *Egypt*; I had often ſignified my Thoughts to him in that reſpect. I told him that tho' his Kingdom was ſafe, and inacceſſible to all but ourſelves on that ſide, it was poſſible, it might be nigher the great Ocean on the oppoſite one, or that the Sands might not be of ſuch extent; or in fine, there might be ridges of Mountains, and from them Rivers running into the Ocean, by which in proceſs of time, ſome barbarous People might aſcend and diſturb their long uninterrupted Reſt, without any fence to guard againſt ſuch an emergency. This laſt Thought alarm'd him, ſo we were reſolv'd to make a new Trial, without communicating the deſign to any but the chief Council of Five, where we were ſure of inviolable ſecrecy. What confirm'd me in my notion was, that when we were on the utmoſt Point of our Mountains Southward, looking over the Deſerts, I could perceive ſomething like Clouds, or Fogs hanging always towards one part. I imagined them to be Fogs covering the tops of ſome great Mountains, which muſt have habitable Vales. Being reſolved to make a Trial, we provided all Things accordingly, and ſet out from the furtheſt part of the Kingdom Southwards, taking only five Perſons in our Company, ſteering our courſe directly towards that point of the Horizon, where I obſerved the thick Air always hanging towards one Place. We took Proviſions and Water but for ten Days, leaving word that they ſhould not trouble themſelves about us, unleſs we made a conſiderable ſtay, becauſe in caſe we found Mountains, we ſhould always find Springs and Fruits to ſubſiſt on, while we made a further ſearch into the Country, otherwiſe if we ſaw no hopes at the five Days end, we would return the other five, and take freſh Meaſures. The third Day of our Voyage, we found the Deſerts nothing ſo barren as we expected, the Ground grew pretty hard, and the fourth Day diſcover'd ſome Tufts of Moſs and Shrubs, by which we conjectur'd we ſhould ſoon come to firm Land, the Evening of that Day we diſcover'd the tops of Hills, but further off than we thought on, ſo that tho' we travell'd at a great rate, all that Night and moſt of the next Day, we could only arrive at the foot of them the fifth Day at Night. After ſome little ſearch we came to a fine Spring, but to our comfort no ſigns of Inhabitants; if we had, we ſhould have return'd immediately to take further Advice. The next Morning we got up to the top of the higheſt Hill to diſcover the Country, but found it to be only the point of a vaſt Mountainous Country, like the worſt part of our *Alps*, tho' there were ſome fertile Vales and Woods, but no Footſteps of its ever having been inhabited, as we believed, ſince the Creation. Seeing we could make good Proviſion for our Return, we were in no great pain about time;

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† Probably about the Chriſtian Religion, which are loſt, as aforeſaid.

we wander'd from Place to Place viewing and obſerving every way. We went on thus along thoſe craggy Hills and Precipices for five Days; they began to leſſen towards our Right, but ſeem'd rather to increaſe the other way: At length, in the moſt diſmal and horrid part of the Hillbrow, one of our young Men thought he ſpy'd ſomething like the Figure of a Man, ſitting by a little Spring under a craggy Rock juſt below us; we ſent three of our People round another way to keep him from running into the Wood, while the *Pophar* and my ſelf ſtole quietly over the Rock where he was. As ſoon as he ſaw us, he whips up a broken Chink in the Rock, and diſappear'd immediately, we were ſure he could not get from us, ſo we cloſed and ſearch'd till we found a little Cave in the windings of the Rock, where was his retiring Place. His Bed was made of Moſs and Leaves, with little heaps of dried Fruits, of different ſorts, for his ſuſtenance. When he ſaw us he was ſurpriz'd, he ruſh'd at us like a Lion, thinking to make his way thro' us, but being all five at the Mouth of the Cave, he ſtood ready to defend himſelf againſt our Attempts. Viewing him a little nigher, we ſaw he had ſome remains of an old tatter'd Coat, and part of a Pair of Breeches, with a ragged Saſh, or Girdle, round his Waiſt, by which, to our great ſurprize, we found he was an *European.* The *Pophar* ſpoke to him in *Lingua Franca*, and ask'd him who, or what he was; he ſhook his Head as if he did not underſtand us. I ſpoke to him in *French*, *Italian*, and *Latin*, but he was a Stranger to thoſe Languages; at length he cried out *Inglis*, *Inglis*. I had learnt ſomething of that Language when I was a Student at *Paris*. Knowing my Father had a mind I ſhould learn as many Languages as I could, I had made an Acquaintance with ſeveral *Engliſh* and *Scotch* Students in that Univerſity, particularly with one *F. Johnſon*, an *Engliſh Benedictine*, and could ſpeak it pretty well for a Foreigner, but had almoſt forgot it for want of uſe. I bid him take Courage, and fear nothing, for we would do him no harm. As ſoon as ever he heard me ſpeak *Engliſh*, he fell down on his Knees, and begged us to take pity on him, and carry him to ſome habitable Country, where he might poſſibly get an opportunity of returning Home again, or at leaſt, of Living like a human Creature. Upon this he came out to us, but look'd more like a wild Beaſt, than a Man; his Hair, Beard and Nails, were grown to a great length, and his Mien was as haggard, as if he had been a great while in that wild Place; tho' he was a ſtout well built Man, and ſhew'd ſomething above the common Rank. We went down to the Fountain together, where he made us to underſtand, that his Father was an *Eaſt India* Merchant, and his Mother a *Dutch* Woman of *Batavia*, that he had great part of his Education in *London*, but being very extravagant, his Father, whoſe natural Son he was, had turn'd him off, and ſent him to *Batavia*, to his Mother's Friends; that by his Courage and Induſtry, he was in a way of making his Fortune, being advanc'd to be a Lieutenant in the *Dutch* Guards at *Batavia*; but was unhappily caſt away on the Coaſt of *Africa*, where they had been on a particular Adventure. That he and his Companions, four in Number, wandering up in the Country to ſeek Proviſions, were taken by ſome ſtrange Barbarians, who carried them a vaſt unknown way into the Continent, deſigning to Eat them, or Sacrifice them to their inhuman Gods, as they had done by his Companions. But being hale and fat, at the time of his taking, they reſerved him for ſome particular Feaſt. That as they were carrying him thro' the Woods, another party of Barbarians, Enemies to the former, met them, and fell a fighting for their Booty: Which he perceiving, knowing he was to be Eaten if he ſtayed, ſlunk away in the Scuffle, into the thickeſt Woods, hiding himſelf by Day, and marching all Night, he did not know where, but as he conjectured, ſtill higher into the Country. Thus he wander'd from Hill to Hill, and Wood to Wood, till he came to a deſart of Sands, which he was reſolv'd to try to paſs over, not daring to return back, for fear of falling into the Hands of thoſe mercileſs Devourers. He paſs'd two Days and two Nights without Water, living on the Fruits he carried with him, as many as he could, till he came to this mountainous Part of the Country, which he found uninhabited; taking up his abode in that Rock, where he never had any hopes of ſeeing a human Creature again: Neither did he know himſelf where he was, or which way to go back. In fine, he told us he had lived in that miſerable Place, now upwards of five Years. After we had comforted him, as well as we could, I ask'd him, which way the main Sea lay, as near as he could gueſs, and how far he thought it was to it? He pointed with his Hand, towards the South, a little turning towards the Eaſt, and ſaid, he believed it might be thirty or forty Days Journey, but adviſed us never to go that way; for we ſhould certainly be devour'd by the Barbarians. I ask'd him whether the

Country was habitable from that Place, down to the Sea; he told me yes, except that Deſart we had paſſed; but whether it was broader in other Places he could not tell. All the time he was ſpeaking, the *Pophar* eyed him from Top to Toe; and calling me aſide, what Monſter, ſays he, have we got here? There is a noble Legion of wild Beaſts in that Man. I ſee the Lion, the Goat, the Wolf, and the Fox, in that one Perſon. I could not forbear ſmiling at the *Pophar*'s Skill in Phyſiognomy, and told him, we ſhould take care he ſhould do no harm. Then I turn'd to the Man, and ask'd him, if he would conform himſelf to the Laws and Rites of the Country, if we carried him among Men again, where he ſhould want for nothing. He embraced my Knees, and ſaid, he would conform to any Laws or any Religion, if I would but let him ſee a habitable Country again. I ſtared at the Man, and began to think there was ſome truth in the *Pophar*'s Science. However, I told him if he would but behave like a rational Creature, he ſhould go along with us: But he muſt ſuffer himſelf to be Blindfolded till he came to the Place. He ſtartled a little, and ſeemed to be prodigious ſuſpicious, leſt we ſhould deceive him. But on my aſſuring him, on the Faith of a human Creature, that

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he ſhould come to no harm, he conſented. After we had refreſh'd ourſelves, being both glad, and concern'd for the information we had received of the Nature of the Country, which was the end of our Journey, in order to guard againſt all inconveniencies, we covered his Eyes very cloſe, and conducted him back along with us, ſometimes on Foot, ſometimes on one of the ſpare Dromedaries, till we arrived ſafe from where we ſet out. Then we let him ſee where he was, and what a glorious Country he was come into. We cloath'd him like our ſelves, that is, in our travelling Dreſs, to ſhew he was not an entire Stranger to our Race. He ſeem'd loſt in admiration of what he ſaw. He embraced me, with all the ſigns of Gratitude imaginable; he conform'd to all our Cuſtoms, and made no ſcruple of Aſſiſting at all their Idolatrous Ceremonies, as if he had been as good a Heathen as the beſt of them. Which I ſeeing, without declaring my ſelf to be a Chriſtian, I told him that I had been informed, the People of the Country, where he was educated, were Chriſtians; and wonder'd to ſee him join in adoring the Sun. Pugh! ſays he, ſome bigotted People make a ſcruple, but moſt of our Men of Senſe think one Religion is as good as another. By this I perceived our Savage was of a new ſet of People, which I had heard of before I left *Italy*, call'd *Politici*[*] who are a ſort of Atheiſts in Maſquerade. The *Pophar*, out of his great skill in Phyſognomy, would have no Converſation with him, and commanded me to have a ſtrict Eye over him. However, the information he had given us of the poſſibility of invading the Kingdom the way he came, anſwer'd the intent of our Voyage, and my former Conjectures; about which there was a Grand Council held, and orders given to ſecure the foot of our outermoſt Mountain Southwards, which ran a great way into the Deſart; ſo that it was ſufficient to guard againſt any of thoſe Barbarous Invaders of the Continent. But to return to our *European* Savage; for he may be juſtly call'd ſo, being more dangerous in a Common-wealth, than the very *Hyckſoes* themſelves; tho' he was a Perſon who had had a tolerably civilized Education, bating the want of all ſenſe of Religion, which he ſuck'd in from his perpetual Converſation with Libertines. He had a ſmattering of moſt kinds of polite Learning, but without a bottom in any reſpect. After he had been with us ſome time, his principles began to ſhew themſelves in his Practice. Firſt, he began to be rude with our Women, married or ſingle, it was all alike to him, and by an unaccountable Spirit of Novelty or Contradiction, our Women ſeemed to be inclin'd to be very fond of him; ſo that we were at our wits ends about him. Then he began to find fault with our Government, deſpiſing and condemning all our Ceremonies and Regulations: But his great aim, was to pervert our Youth, enticing them into all manner of Liberties, and endeavouring to make them believe, that there was no ſuch thing as *moral Evil* in Nature; that there was no harm in the greateſt Crimes, if they could but evade the Laws and Puniſhments attending them. As I had endeavour'd to create a confidence in him, he came to me one Day, and ſaid, that ſince I was an *European* as well as himſelf, we might make our ſelves Men for ever, if I would join with him: You ſee, ſays he, theſe Men can't Fight: Nay, will rather be kill'd themſelves, than kill any one elſe; can't you ſhew me the way out of this Country, where we will get a Troop of ſtout Fellows well armed, and come and Plunder all the Country; we ſhall get immenſe Riches, and make our ſelves Lords and Maſters of all. I heard him with a great deal of Attention, and anſwer'd him, that I thought the Project might eaſily take, only for the horrid Wickedneſs of the Fact: Eſpecially for us two, who had receiv'd ſuch favours from the *Pophar* and his People: He, for his being deliver'd from the greateſt Miſery; and my ſelf, who had been freed from Slavery, and made one of the head Men of the Kingdom. That the Action would deſerve to be branded with eternal Infamy, and the blackeſt Ingratitude: Beſide the infinite Villainies, Injuſtices, Crimes, and Deaths of innocent Perſons, who muſt periſh in the Attempt; which would always ſtare us in the Face, and torment us with never-ceaſings ſtings of Conſcience till our death. Conſcience! Says he, that's a Jeſt; a meer Engine of Prieſtcraft: All Right is founded in Power: Let us once get that, and who will diſpute our Right? As for the Injuſtice of it, that's a meer Notion, diſtinction of Crimes, meer Bigotry, and the effect of Education, uſher'd in under the cloak of Religion. Let us be but ſucceſsful, and I'll anſwer for all your Scruples. I told him it was a Matter not to be reſolv'd on, on a ſudden; that I would conſider on't. But I bid him, be ſure keep his matters to himſelf. I went immediately to the *Pophar*, and gave an Account of what had paſſed. He was ſtruck with horror at the Recital; not ſo much for the conſequences, as that human Nature could be brought to ſuch a monſtrous Deformity. If your *Europeans* are Men of ſuch Principles, who would not fly to the furtheſt Corner of the Earth, to avoid their Society? Or rather, who can be ſure of his Life among ſuch People? Whoever thinks it no more in it ſelf, to kill me, than to kill a Fly, will certainly do it, if I ſtand in his way. If it were lawful, continued he, by our Conſtitutions, to kill this Man, he deſerves a thouſand Deaths, who makes it lawful to deſtroy all the World beſides. I anſwer'd, that all the *Europeans* were not Men of his Principles, nor even thoſe of his Nation, who were generally the moſt compaſſionate, and beſt-natur'd Men in the World. But that he was of a new ſet of wretched People, who call'd themſelves *Deiſts*; and interiorly laught at all Religion, and Morality, looking upon them, as mere Engines of Policy, and Prieſtcraft. Interiorly ſays he! yes, and would cut any Man's Throat, exteriorly and actually, if it were not for fear of the Gallows. Shut him up, cried he, from all Commerce of Men, leſt his Breath ſhould infect the whole World; or rather, let us ſend him back to his Cave, to live like a wild Beaſt; where if he is devoured by the Savages, they do him no Injury, by his own Principles. I repreſented to him, that we were juſt on our Journey back to *Grand Cairo*, where we would carry him Blind-fold, that he ſhould not know our way over the Sands, and give him his Liberty; but that we would ſhut him up till then. This was agreed on, ſo I took a ſufficient number of Men, to ſeize him; and to do it, without any Miſchief, for he was as ſtout as a Lion. We contrived to come upon him in his Bed, where we caught him with one of our young Women. Three of them fell upon him at once, and kept him down, while the reſt tied his Hands and Legs, and carried him into a ſtrong hold, whence it was impoſſible for him to eſcape. The Woman was ſhut up apart, according to our Laws. When he found himſelf taken, he call'd me by the moſt cruel Names he could think on, as the moſt wicked and treacherous Villain that ever was, thus to betray him, and the truſt he had put in me. Yes, ſays I, 'tis a Crime to diſcover your Secrets, and no Crime in you to ſubvert the Government, and ſet all Mankind a cutting one another's Throats, by your monſtrous Principles; ſo I left him for the preſent. Some time after I went to him, and told him, our Council, had decreed he ſhould be carried back from whence he came, and be delivered over to the Savages, either to be devoured by them, or to de-

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[*] Theſe *Politici* were fore-runners of our modern Free-thinkers, whoſe Principles tend to the Deſtruction of all human Society, as our Author ſhews incomparably well by and by.

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ſend himſelf by his Principles, as well as he could. He cried out, ſure we would not be guilty of ſuch horrid Barbarity? Barbarity! ſaid I, that's a mere Jeſt! they will do you no injury; if your Fleſh is a rarity to them, when they have you in their Power, they have full Right to make uſe of it. He begg'd by all that was dear, we would not ſend him to the Savages; but rather kill him on the Spot. Why, ſays I, you are worſe than the greateſt Cannibals; becauſe they ſpare their Friends, and only eat their Enemies; whereas your Principles ſpare no body, and acknowledge no Tie in Nature. At length he own'd himſelf in a miſtake, and ſeem'd to renounce his Errors. When I told him, if he would engage his moſt ſolemn Promiſe, to ſuffer himſelf to be blind-folded, and behave peaceably, we would carry him to a place where he might find an opportunity to return to his own Country. But, ſays I, what ſignifies promiſes and engagements in a Man, who laughs at all Obligations, and looks upon it, as juſt and lawful to break them, as to make them? No, he curſed himſelf with the moſt dreadful imprecations, if he were not tractable in all things we ſhould command him. But, ſays he again, won't you deliver me back to the Savages? I anſwer'd in the ſame tone, ſhould we do you any wrong, if we did? At length to appeaſe him, I promiſed him faithfully we would put him in a way to return into his own Country: But bid him conſider, if there were no ſuch thing, as Right and Wrong, what would become of the World, or what ſecurity could there be in human Life?

In a few Weeks, the time drew on for our great Journey to *Grand Cairo*, where I was in hopes of ſeeing my native Country once more. All things were now as good as ready; the *Pophar* and my ſelf had other deſigns than uſual, and were in ſome pain to think of leaving that once ſo happy a Country. Tho', as I ſaid, all things that could make me happy, were buried with my Dear *Iſſyphena*. The *Pophar* had ſome ſerious Thoughts of turning *Chriſtian*; the evidences of our Religion were ſoon perceived by a Perſon of his deep Penetration; tho' Perſons of little Learning, and great Vices, pretend they don't ſee them. But like a wiſe Man, he was reſolved to examine into it, in the Places where it was exerciſed in the greateſt Splendor. We provided a good Quantity of Jewels, and as much Gold as we could well carry, for our preſent expences at *Grand Cairo*, and elſewhere, and future Exigences. I went to my *Deiſt* in his *Grotto*, and threw him in, as much Gold and Jewels, as were ſufficient to glut his Avarice, and make him happy in his brutal way of Thinking. But I would not truſt my ſelf with him alone, for all his Promiſes, as he on his ſide expreſſed ſtill a diffidence of truſting any Body; I ſuppoſe from the conſciouſneſs of his own vile Principles. Then I threw him a Blinding-Cap, which we had made for him, that he ſhould not ſee our way over the Deſarts. This Cap was made like a Head-piece, with breathing places for his Mouth and Noſe, as well as to take in Nouriſhment, opening at the back part, and claſping with a Spring behind, that being once lock'd, he could not open it himſelf. He put it on his Head, two or three times, before he durſt venture to cloſe it. At length he claſp'd it, and he was as blind as a Beetle. We went to him and tied his Hands, which he let us do quietly enough; and ſtill begg'd us, that we would not betray him to the Savages. I bid him think once more, that now his own interior Senſe told him, that to betray him would be a Sin; by conſequence there was ſuch a thing as Evil. All things being in readineſs, we mounted our *Dromedaries*. The *Pophar* and all the reſt kiſs'd the Ground as uſual; I did the ſame out of reſpect to the Place; which contain'd tain'd the Remains of my never too much lamented *Iſyphena*, the Aſhes of whoſe Heart are in the hollow of the Stone, whereon is her Picture. Not to mention the Ceremonies of our taking leave, we were conducted in a mournful manner over the Bridge, and launched once more over the Ocean of the Sands and Deſarts, which were before us. Our Savage was on a *Dromedary*, which would follow the reſt, but led by a Cord faſten'd to one of the reſt for ſecurity. It ſtumbled with him twice or thrice, and threw him off once, but without any great hurt. But the fear of breaking his Neck, put him in ſuch an Agony, that, tho' he was as bold as a Lion on other Occaſions, he was prodigious ſtartled at the thoughts of Death. We arrived at *Grand Cairo* at the uſual Period of Time, without any particular Diſaſter. As ſoon as we were ſetled, the *Popher* order'd me to ſend the *Deiſt* packing as ſoon as we could. This brutal Race, ſays he, next to the *Cannibals*, are the fitteſt Company for him. I unlock'd the Blinding-Helmet, and told him, we had now fulfill'd our Promiſe; that he was at *Grand Cairo*, where he might find ſome way or other to return into *Europe*; and to convince him, carried him to ſome *European* Merchants who aſſured him of the ſame, delivering to him his Gold and Jewels. I begg'd him to reflect on his Obligations to us, and the grateful Acknowledgments due to our Memory on that Account. We had taken him from that miſerable Solitude, where he lived more like a wild Beaſt than a Man; where he was in danger of being found and devour'd by the *Cannibals*. We had brought him into one of the happieſt Countries in the World, if he would but have conformed to our Laws; and now had given him his Liberty to go where he pleas'd, with Riches ſufficient to make him eaſy, and Benefits to make him grateful all his Life; ſo I took my leave of him. But to our ſorrow we had not done with him yet. As ſoon as the *Popbar* and the reſt had perform'd the Ceremony of viſiting the Tombs of their Anceſtors; or rather the Places where the Tombs had been: The good old Man and my ſelf began to think of our Meaſures for our Journey into *Italy*. During the time we had to ſtay, he had order'd his People to ſtay there till the next annual *Caravan*; or in caſe he did not return by that time, they were to return, and he would take the opportunity of the next *Caravan* afterwards, becauſe he was upon Buſineſs that nearly concern'd him. We had agreed with a Maſter of a Ship to carry us to *Venice*, which, as I had the honour to acquaint your Reverences before, was a *French* Ship, commanded by *Monſieur Godart*. We had fixt the Day to go aboard, when behold our Savage at the Head of a Band of *Turks*, came and ſeiz'd every one of us, in the Name of the great *Baſſa*. By great good Fortune, while I ſtaid at *Grand Cairo*, I had the grateful Curioſity to inform my ſelf what was become of the former *Baſſa*'s Daughter, we left there five and twenty Years ago. The People told me, the Daughter was married to the Grand Sultan, and was now Sultaneſs, Mother to the preſent Sultan, and Regent of the Empire; adding that her Brother was their preſent great *Baſſa*. This lucky information ſaved all our Lives or Liberties. We were carried Priſoners before the great *Baſſa*, the faithleſs Savage accuſing us of Crimes againſt the State; that we were immenſely rich, a Crime of it ſelf ſufficient to condemn us, and might make a diſcovery of a Country of vaſt Advantage to the Grand Signor. To be ſhort, we had all been put to the Torture, had not I begg'd leave to ſpeak a Word or two in private, to the great *Baſſa*. There I told him who I was; that I was the Perſon who had ſaved his Siſter, and now Empreſs's Life; and to convince him, told him all the Circumſtances, except that of her Love, tho' he had heard ſomething of that too: I ſhew'd him the Ring ſhe had given me for a Remembrance, which he alſo remember'd: Adding, that we were innocent Men, who lived Honeſtly, according to our own Laws, coming there to Traffick, like other Merchants, and had been traduced by one of the greateſt Villains upon Earth. In a Word, this not only got us off, and procured us an ample Paſſ-port from the great *Baſſa* for our further Voyage; but he alſo order'd the informing Wretch to be ſeiz'd, and ſent to the Gallies for Life. He offered to turn *Turk*, if they would ſpare him. But they being appriz'd of his Principles, ſaid he would be a diſgrace to their Religion, and ordered him away immediately. Upon which ſeeing there was no Mercy, before they could ſeize his Hands, being grown Mad with Rage and Deſpair, he drew out a Piſtol, and ſhot himſelf thro' the Head; not being able to find a worſe Hand than his own. The *Popbar*, good Man, bore theſe Misfortunes with wonderful Patience, tho' he aſſur'd me his greateſt Grief, was, to ſee human Nature ſo far corrupted, as it was in that impious Wretch, who could think the moſt horrid Crimes were not worth the Notice of the Supreme Governour of the Univerſe.

But we ſee, ſays he, that Providence can make the wicked themſelves the Inſtruments of its juſt Vengeance. For can any thing be ſo great a blot upon human Nature, as to be its own Deſtroyer, when the very Brutes, will ſtruggle for Life till the laſt Gaſp? However, he was uneaſy till he had left that hateful Place. Beſides there were ſome Signs of the Plague breaking out; ſo we went down to *Alexandria* as faſt as we could. And to encourage *Monſieur Godart,* he made him a Preſent before-hand of a Diamond of a conſiderable Value. We ſet Sail for *Candy*, where *Monſieur Godart* was to touch, the *16th* Day of *Auguſt*, *Anno* 1712. But alas! whether theſe Troubles, or not being uſed to the Sea, or ſome infection of the Plague, he had caught at *Grand Cairo*, or all together, is uncertain; but that great good Man fell ſo dangerouſly ill, that we thought we ſhould ſcarce get him to *Candy*. He aſſured me by the knowledge he had of himſelf and Nature, that his Time was come. We put in at the firſt Creek, where the Land Air a little refreſh'd him; but it was a fallacious Criſis, for in a few Days all of us ſaw his End draw near. Then he told me he was reſolv'd to be baptized, and die in the Chriſtian Faith. I got him inſtructed by a Reverend Prieſt, belonging to *Monſieur*

Godart, his Name was Monſieur *la Grelle*, whom I had formerly known, when he was a Student in the College, for Foreign Miſſions; and what was the only Comfort I had now left, I ſaw him baptized, and yield up the Ghoſt with a Courage becoming the greateſt Hero, and the beſt of Men. This was the greateſt Affliction I ever had in my whole Life, after the Death of his Daughter: He left me all his Effects, which were ſufficient to make me Happy in this Life, if Riches can procure Happineſs.

We had ſome Days to ſtay, before Monſieur *Godart* could make an end of his concerns. I was walking in a melancholly Poſture along the Sea-ſhore, and reflecting on the Adventures of my paſt Life, occaſion'd by thoſe very Waters whereon I was looking, when I came, or rather my Feet carried me to a hanging Rock, on the ſide of the Iſland, juſt on the edge of the Sea, and where there was juſt room enough for two or three Perſons to ſtand privately under covert, very difficult to be diſcern'd; where going to ſit down, and indulge my melancholly Thoughts, I eſpied a *Turk* and two Women, as if conceal'd under the Rock; my own Troubles not allowing me the Curioſity to pry into other People's concerns, made me turn ſhort back again: But the elder of the two Women, who was Miſtreſs of the other, ſeeing my Dreſs, that I was a Stranger and a Chriſtian, (being now in that Habit,) came running to me, and falling on her Knees, laid hold of mine, and begg'd me to take pity on a diſtreſs'd Woman, who expected every moment to be butcher'd by one of the moſt inhuman Villains living, from whoſe violence they had fled and hid themſelves in that Place, in expectation of finding a Boat to convey them off; I lifted her up, and thought I ſaw ſomething in that Face, I had ſeen before, tho' much alter'd by Years and Troubles. She did the ſame by me, and at length cried out, O Heavens! it can't be the Man I hope! I remember'd confuſedly ſomething of the Voice, as well as the Face; and after a deal of Aſtoniſhment, found it was the *Curdiſh* Lady, who had ſaved my Life from the Pirate *Hamets*. Oh! ſays ſhe, I have juſt time enough to tell ye, that we expect to be purſued by that inhuman Wretch, unleſs you can find a Boat to carry us off before he finds us, otherwiſe we muſt fall a Sacrifice to his Cruelty; I never ſtay'd to conſider Conſequences, but anſwer'd precipitately that I would do my beſt, ſo ran back to the Ship as faſt as I could, and with the help of the firſt Man brought the Boat to the Rock. I was juſt getting

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out to take hold of her Hand, when we heard ſome Men coming ruſhing in behind us, and one of them cried, hold, Villain, that wicked Woman ſhan't eſcape ſo, and fires a Piſtol, which miſſing the Lady, ſhot the Man attending her, into the Belly, ſo that he fell down preſently, tho' not quite dead. I had provided my ſelf with a *Turkiſh* Scymitar, and a Caſe of Piſtols, under my Saſh, for my defence on Shipboard; I ſaw there was no time to deliberate, ſo I fired directly at them, for they were three, and had the good luck to drop one of them. But *Hamets*, as I found afterwards, minding nothing but his Revenge on the Woman, fired again, and miſſing the Lady a ſecond time, ſhot her Maid thro' the Arm, and was drawing his Scymitar to cleave her down, when I ſtept in before the Lady, but ſhooting with too much Precipitancy, the Bullets paſs'd under his Arm, and lodg'd in the Body of his ſecond; he ſtarted back at the fire ſo near him, which gave me time to draw my Scymitar. Being now upon equal Terms, he retired two or three Paces, and cried, who art thou, that ventureſt thy Life ſo boldly for this wicked Woman? I knew his Voice perfectly well, neither was he ſo much alter'd as the Lady. I am the Man, ſaid I, whoſe Life thou wouldſt have taken, but this Lady ſaved it, whoſe Cauſe I ſhall now revenge as well as my own, and my dear Brother's. We made no more words, but fell to it with our Scymitars, with all our Might; he was a brave ſtout Man, and let me ſee I ſhould have Work enough to hew him down. After ſeveral Attacks, he gave me a conſiderable Wound on my Arm, and I cut him a-croſs the Cheek a pretty large gaſh, but not to endanger his Life; at length the Juſtice of my Cauſe would have it, that ſtriking off his Turbout at one ſtroke, and with another falling on his bare Head, I cut him quite into the Brain, that ſome of them ſpurted on my Scymitar. He fell down, as I thought, quite Dead, but after ſome time he gave a groan, and mutter'd theſe words. *Mahomet*, thou art juſt, I kill'd this Woman's Husband, and ſhe has been the Occaſion of my Death; with theſe words he gave up the Ghoſt. By this time the Lady's Attendant was dead, ſo I took the Lady and her Woman without ſtaying, for fear of further Difficulties, and putting them in the Boat, conducted them to the Ship. Monſieur *Godart* was extreamly troubled at the Accident, ſaying we ſhould have all the Iſland upon us, and made great Difficulty to receive the Lady; but upon a juſt Repreſentation of the Caſe, and an abundant Recompence for his Effects left behind, we got him to take her in, and hoiſt Sail for *Venice* as faſt as we could. The Lady had now time to thank me for her delivery, and I to congratulate my happy Fortune in being able to make a return for her ſaving of my Life. During our paſſage, I begg'd her to give us the Hiſtory of her Fortunes ſince I left her, which I prognoſticated then could not be very happy, conſidering the Hands ſhe was fallen into. Says ſhe, you remember I made a Promiſe to *Hamets*, that I would Marry him on Condition he would ſave your Life; yes, Madam, ſaid I, and am ready to venture my own once more in return for ſo great a Benefit. You have done enough, ſays ſhe, and with that acquainted us, that when I was ſold off to the ſtrange Merchant, *Hamets* carried her to *Algiers*, and claimed her Promiſe: I was entirely ignorant, ſays ſhe, of his having a Hand in the Death of my dear Lord; but on the contrary, the Villain had contrived his wickedneſs ſo cunningly, that I thought he had generouſly ventured his own Life to ſave his, and being, as you know a very handſome Man, of no very inferior Rank, and expreſſing the moſt ardent Love for my Perſon, and I having no hopes of returning into my own Country, fulfilled my Promiſe made on your account, and married him. We lived contentedly enough together for ſome Years, bating that we had no Children, till his conſtant Companion, who was the Man attending me at the Rock, and was kill'd by that Villain, fell out about a fair Slave which *Omar*, ſo he was call'd, had bought, or taken Priſoner in ſome of their Piracies. *Hamets*, as well as he, fell in Love with her, and would have taken her for his Concubine, but the other conceal'd her from him: They had like to have fought about it; *Hamets* vow'd Revenge. The other, who was the honeſter Man of the two, was adviſed to be upon his guard, and to deliver the Woman to him, which he never would conſent to, but was reſolv'd to run all riſques, rather than the young Lady ſhould ſuffer any diſhonour. In the mean time, her Friends, who were rich People of *Circaſſia*, hearing where ſhe was, made Intereſt to have her ranſom'd, and taken from both of them, by the Authority of the *Dey* of *Algiers*, who was otherwiſe no Friend to *Hamets*. This laſt had been inform'd, that *Omar*, becauſe he could not enjoy her himſelf, contriv'd to have her ranſom'd from his Rival, and I my ſelf had a hand in the Affair, for which he threaten'd Revenge on both of us; and being alſo diſguſted with the *Dey*, he gave Orders to have his Ships ready to remove and follow his Trade of Piracy. Then *Omar* informed me how *Hamets* had murder'd my firſt Husband, having hired the *Arabians* to do it, while he pretended to defend him to avoid my ſuſpicions, with ſuch circumſtances of the Fact, that I ſaw the truth was too clear. It is not to be expreſs'd the Horror and Deteſtation I was in, both againſt *Hamets*, and againſt my ſelf, for marrying ſuch a Monſter. *Omar* added, that he was certainly inform'd, that as ſoon as he had us out at Sea, he would make away with us both; and told me, if I would truſt my ſelf with him, he would undertake to carry me off in a Boat, and conduct me into my own Country. I was reſolved to fly to the fartheſt End of the Earth to avoid his loathed Sight; ſo reſolv'd to pack up our moſt precious Things, and go along with him. He procured a Boat to meet us, at a little Creek of the Iſland, by a Perſon he thought he could confide in; but who betrayed the whole affair to *Hamets*. Of which alſo we had timely Notice, to remove from the Station where we expected the Boat, and flying along the Coaſt as privately as we could, hid our ſelves under the Rock where you found us, expecting either to find ſome favourable occaſion to be carried off, or to die by the Hand of *Hamets*, which we certainly had done, had not he met with his juſt Death by yours. The Lady had ſcarce given us this ſhort Account of her Misfortunes, and we were not only congratulating her for her Deliverance, but ſtood in admiration at the Juſtice of Providence, which reached over this Villain, both to bring him to condign Puniſhment for the Murder of the innocent *Curd*, and making him die by my Hand, five and twenty Years after he had robb'd and kill'd my Brother, with all his Crew, ſold me for a Slave, and would have kill'd me alſo, had not the ſtrange Lady ſaved my Life. I ſay, we were making ſuch like Reflections on this ſtrange Accident, when they told us from above, that two Veſſels ſeem'd to come full Sail upon us, as if they were purſuing us with all their might. We made all the Sail we could, but our Ship being pretty heavily loaded, we ſaw we muſt be overtaken. Some of us were reſolv'd to Fight it out to the laſt, in caſe they were Enemies. But *Monſieur Godart* would not conſent to it, ſaying the *Baſſa*'s Paſſport would ſecure us, or by yielding peaceably, we might be ranſom'd. They came up to us in a ſhort time, and ſaluted us with a Volley of Shot, to ſhew what we were to truſt to. We ſtruck our Sails, and let them Board us without any Reſiſtance. *Monſieur Godart*, as I thought, with too mean a Spirit, told them with Cap in Hand, that he would give them any Satisfaction, and aſſured them he would not willingly fall out with the Subjects of the Grand Signor. They ſeized every Man of us, and ſpying the Lady and my ſelf, There they are, ſaid they, the Adultereſs and her Lover, with the Spoils of her murder'd Husband. Which Words ſhewing they were *Turks* purſued us from *Candy*, ſtruck *Monſieur Godart* all of a Heap at once, and made me imagine, I ſhould have much ado to find any Quarter. They hauled us upon Deck, making Show, as if they were going to cut off my Head. I never thought my ſelf ſo nigh Death before; but had the preſence of Mind to cry out in the hearing of the whole Crew, that we were Servants of the Grand *Sultaneſs*, and produced the Paſſport of the Great *Baſſa* her Brother, charging them on their Peril not to touch us. This ſtopt their Fury a little, ſome cried out hold, have a care what you do; others cried, kill them all for Robbers and Murderers, the Sultaneſs will never protect ſuch Villains as theſe. When the Hurly-burly was ſomething appeas'd, *Monſieur Godart* reaſon'd the Caſe with them, and told them, if they murdered us, they could never conceal it; ſince all the Crew of the three Ships heard our Appeal to the

Sultaneſs's Mother, the Paſſport ſetting forth among other Things, that I had ſaved the Life of the Grand Sultaneſs. This brought them to a demur. The Chief of them began to conſult among themſelves what was beſt to be done? When I begging leave to ſpeak, told them, if they would carry us to *Conſtantinople*, we would willingly ſubmit our Lives, and all that belong'd to us, in caſe the Sultaneſs did not own the Fact, and take us into her Protection. That in caſe they put us to Death, ſome one or other in ſuch a Number, would certainly inform againſt them, the Conſequences of which they knew very well. I touch'd alſo but tenderly on the Death of *Hamets*, and our Innocence. The firſt part of my Speech made them paſs over the other. They demurred again, and at length reſolved to carry us to *Conſtantinople*, and proceed againſt us by way of Juſtice, not doubting to make good Prize of us, on account of our being Chriſtians. Thus was our Journey to *Venice* interrupted for ſome time by this Accident. When we came to the Port, *Monſieur Godart* got leave to ſend our Caſe to *Monſieur Savigni*, the *French* Reſident; who found means to repreſent to the Sultaneſs's Mother, that there was a Stranger in Chains, who pretended to be the Perſon who had ſayed her Life, when ſhe was at *Grand Cairo*, and would give her Proofs of it, if he could be admitted to her Highneſs's Preſence. I would not ſend the Ring ſhe gave me, for fear of Accidents. The Sultaneſs gave Orders immediately, I ſhould be brought to her Preſence; ſaying ſhe could eaſily know the Perſon, for all it was ſo long ago. I put on the ſame kind of Dreſs I was in, when ſhe firſt ſaw me, which if your Reverences remember, was the travelling Dreſs of the *Mezoranians*. When I was brought into her Preſence, I ſcarce knew her, being advanc'd to a middle Age, and in the Attire of the Grand Sultaneſs; ſhe look'd at me with a great deal of Emotion, and bid me approach nigher. I immediately fell on my Knees, and holding the Ring in my Hand, which ſhe gave me at parting, as if I were making a Preſent of it, Madam, ſaid I, behold a Slave, who had the Honour to ſave your Highneſs's Life, and now begs his own, and that of his Companions, and moſt humbly requeſts your Highneſs to accept of this Jewel, as a Token of our laſt Diſtreſs. Inſtead of anſwering me, which put me in great Pain, almoſt doubting whether I was right or not, ſhe turn'd to her nigheſt Attendants, and cried in a pretty ſoft Voice, 'tis he, I know him by his Voice, as well as Dreſs: And riſing off her Seat, came and took the Ring her ſelf; and looking attentively at it: Yes, Sir, ſaid ſhe, I own the Ring, and Bearer; and acknowledge you to be the Perſon who ſaved my Life. For which Reaſon, I give you yours, and all that belongs to you, forbidding all under Pain of Death, to give you the leaſt Trouble; and withal ordered a prodigious rich *Turkiſh* Robe, to be thrown over my Shoulders, as a ſign of her Favour. Immediate Orders were ſent to the Port to ſet *Monſieur Godart* and all his Crew at Liberty, and to Feaſt us, as particular Friends of the Grand Sultaneſs. The Company being diſmiſs'd, ſhe made a ſign for me to ſtay, having further Buſineſs with me. When all were gone, but two of her chief favourite Women, ſhe came to me without any Ceremony, and taking me in her Arms, as if I had been her Brother, ſhe embraced me, with a great deal of Tenderneſs; her Joy to ſee me, making her lay aſide her Grandeur, and yield to the Tranſports of undiſguiſed Nature. She led me by the Hand into a moſt magnificent Apartment; ſaying, come, *Signor Gaudentio*, for ſo I think you are call'd, after you have refreſh'd your ſelf, you ſhall tell me your Adventures. She made no ſcruple to ſit down with me, being now not only Miſtreſs of her ſelf, but of the whole *Ottoman* Empire, as well as ſure of her Attendants. We had a refeſhment of all the Rarities of the *Eaſt*, with the richeſt Wines for me, tho' ſhe drank none her ſelf. I long to hear your Adventures, continued ſhe, of ſo many Years abſence. So I told her in ſhort, how I was carried by that ſtrange Merchant into an unknown Country, without telling her the way we went thither; where I had married the Regent's Daughter. She bluſh'd a little at that Part, and ſhew'd the remains of all her former Beauty. But it put me in mind of my own indiſcretion to touch on ſuch a nice Point. She paſs'd it off with a great deal of Goodneſs, and recovering my ſelf, I continued to acquaint her of the Reaſons of my Return, as well as how I was taken by *Hamets* the firſt time, which ſhe had not been acquainted with before; and laſtly, how I met with the ſame *Hamets* again, kill'd him, and by that means came into that Misfortune. I call'd it then a Miſfortune, but look upon it now, to be one of my greateſt Happineſſes; ſince by that occaſion, I have the Honour of ſeeing your Highneſs in that Dignity of which you are the moſt Worthy of any one in all the *Ottoman* Empire. She ſeem'd to be in admiration at the Courſe of my Life, and ask'd me, I think, Signor, ſaid ſhe, you ſaid your were married; is your Spouſe with you? No Madam, ſaid I, alas, ſhe is dead, and all my Children, and I am going to retire, and lead a private Life, in my native Country. With theſe and other diſcourſes we paſs'd the greateſt part of the Day, when ſhe bid me go back to the Ship in Publick, attended with all the marks of her high Favours; but ſaid ſhe would ſend for me privately in the Evening, for ſaid ſhe, I have a Thouſand other Things to ask ye. Accordingly I was introduced privately into the *Seraglio*; which, ſhe being Sultaneſs Regent, could eaſily have done. There ſhe entirely laid aſide her Grandeur. We talk'd all former Paſſages over again, with the freedom of Friends and old Acquaintance, where, in our Converſation, I found ſhe was a Woman of prodigious Depth and Judgment, as indeed her wading thro' ſo many Difficulties, attending the Inconſtancy of the *Ottoman* Court, particularily the Regency, gave evident Proof. I made bold to ask her, how ſhe arrived at that Dignity, tho' ſhe was the only Perſon in the World that deſerved it; and took the Liberty, to ſay in a familiar way, that I believed her Highneſs was now ſenſible of the Service I did her, in refuſing to comply with her former demands, ſince the Fates had reſerved her to be the greateſt Empreſs of the World, not the Conſort of a wandering Slave. Had I not been entirely aſſured of her goodneſs, I ſhould not have dared to have touched on that Head. She bluſh'd with a little Confuſion at firſt, but putting it off with a grave Air, ſays ſhe, Grandeur does not always make People happy. Ten Thouſand cares attend a Crown; but the indifference I had for all Things, made mine ſit eaſier than it might have done otherwiſe. 'Tis true, ſaid ſhe, that young People very ſeldom ſee their own good, and oftentimes run into ſuch Errors, by the violence of their Paſſions, which not only deprives them of greater Bleſſings, but renders their Misfortunes irretrievable. Some time after you were gone, continued ſhe, my Father the Grand *Baſſa* was accus'd by ſome underhand Enemies, of *Male-Adminiſtration*, a thing too frequent in our Court, and privately condemn'd to be Strangled. But having ſome truſty Friends at the Port, he had notice of it, before the Orders came. He immediately departed from *Grand Cairo*, and took a round-about way towards *Conſtantinople*, to prevent, as the way is, the Execution of them. He ſent me before to prepare matters, and to intercede with the young Sultan, my late deceaſed Lord for his Life, leaving Word where

I might let him know of the ſucceſs of my Interceſſion. I preſented my ſelf before the Sultan, with that modeſt Aſſurance, which my Innocence, my Youth, and Grief for my Father's danger gave me. I fell down on my Knees, and with a Flood of Tears, begg'd my Father's Life. The Sultan look'd at me with ſome Amazement, and whatever he ſaw in my Face, not only granted my Requeſt, and confirm'd my Father in his former Poſt; but made a Profeſſion of Love to my Perſon; and even continued it with more Conſtancy, than I thought a Grand Sultan capable of, having ſo many exquiſite Beauties to divert him, as they generally have. I conſented, to ſave my Father's Life; and whether the indifferency I had for all Men, made him more eager, I can't tell; but I found I was the chief in his Favour. He had ſome other Miſtreſſes now and then, of whom he was very fond. But I never teazing him, nor fretting my ſelf about it, eaſily found I continued to have the ſolid part of his Friendſhip; and bringing him the firſt Male Child, the preſent Emperor, I became the chief Sultaneſs; and by his Death, and the Minority of my Son, am now Regent, by which I am capable of rendering you all the Service the *Ottoman* Empire can perform. Which I eſteem one of the happieſt Events of my Life. I return'd her the moſt profound Bow, and humble Thanks, a Heart full of the moſt lively Senſe of Gratitude could profeſs. She offered me the firſt Poſt of the *Ottoman* Empire, if I would but become a Muſſulman, or only ſo in appearance; or if, ſaid ſhe, you had rather be nigh me, you ſhall be the chief Officer of my Houſhold. Tho,' ſaid ſhe, I have had aſſurance enough, that neither your Inclinations, nor Principles can be forced; neither will I endeavour to do it, but leave you as much at your Liberty, as your generous Maſter did, when he bought you of *Hamets.* I expreſs'd all the grateful Acknowledgments poſſible, for ſo generous an offer, but aſſured her with an Air, that even expreſſed Sorrow for the Refuſal, that I lay under Religious Obligations, which bound me indiſpenſably to return into my own Country. She was become now as much Miſtreſs of her Inclinations, as ſhe had acquired Prudence and Experience by the long command ſhe had over her Husband's Heart, and the whole *Ottoman* Empire. So after a Month's ſtay ſhe let me go, with all the Marks of Honour, her Dignity would ſuffer her to expreſs. She would have puniſh'd the Perſons that took us, but I interceded for them. *Monſieur Godart* cannot only teſtify the Truth of this

Hiſtory, but was well rewarded for the loſs of his Time and Confinement. The laſt Words ſhe ſaid to me, were to bid me remember, that a *Turk*, and a Woman, were capable of generous Gratitude and Honour, as well as Chriſtians. So we ſet Sail for *Venice*.

Secretary. Here one of the Inquiſitors, came in with a Gold Medal in his Hand, and turning to the Examinant, ſaid, *Signor Gaudentio*, I believe you have found a Relation in *Italy*, as well as in *Africa*, and one of the ſame Nation with your Mother. 'Tis the *Perſian* Lady you brought with you, whom we ſecured the ſame Time we did you, but would not let you know it, till we could procure Intelligence from *Venice*, and a Perſon who could ſpeak the *Perſian* Language. We own we find her in the ſame Story with you, and nothing material againſt you from *Venice*. Upon the examining her Effects, we found this Medal of the ſame make with yours, by which you knew who your Mother was. She ſays it was about her Neck, when ſhe was ſold to the *Perſian* Merchant. But ſince we ſhall give you both your Liberties, in a ſhort Time, ſhe ſhall be brought into you, and we give you leave to ſay what you will to her, with the Interpreter by. Upon this the Lady was introduced, with her Maid and the Interpreter. As ſoon as ſhe ſaw our Examinant in good Health, and ſeemingly at Liberty, a joyful Serenity ſpread it ſelf over her Countenance, ſuch as we had not ſeen before. Our Examinant ask'd her, to be pleas'd to give an Account of her Life, as far as ſhe thought proper, and how ſhe came by that Medal.

Lady. All I know of my ſelf, ſaid ſhe, is that the noble *Curd*, who bought me of a *Perſian* Merchant for a Companion for his only Daughter, about my own Age, whom he thought I reſembled very much, often declar'd to me, that the Merchant bought me of a *Turkiſh* Woman, who left that Medal about my Neck, ſuppoſing it to be ſome Charm or Preſervative againſt Diſtempers, or becauſe a Siſter of mine had the ſame faſten'd about her Neck, with a Gold Chain, which could not be taken off without breaking; but who, or where the Siſter was, I never knew. The noble *Curdiſh* Lord, who bought me, grew prodigious fond of me, and bred me up as another Daughter; and not only ſo, but having an only Son, ſomething older than my ſelf, he connived at a growing Love he perceived between his Son and my ſelf; which after ſome difficulties on both ſides, at length came to a Marriage; tho' it coſt my generous Benefactor and Father-in-law his Life. For another young Lord of *Curdiſtan*, falling in Love with me, often challenged Prince *Cali*, that was my dear Husband's Name, to decide their Pretenſions by the Sword, which I had always forbid him to do; ſaying, that Man ſhould never be my Husband, who expos'd my Reputation by a Duel; ſince the World would never believe, that any Man would expoſe his Life for a Woman, unleſs there had been ſome Encouragement given on both Sides; whereas I never gave the leaſt to any but Prince *Cali*. However, the other met him one Day, and attacked him ſo furiouſly, that Prince *Cali* was forced to kill him in his own Defence, making a Thouſand Proteſtations, that he had almoſt ſuffered himſelf to be kill'd, rather than to diſobey my Orders. But the Father of the Prince, who was ſlain with a Company of Aſſaſſins, laid an Ambuſcade for Prince *Cali* and his Father, in which this latter was kill'd, and moſt of his Train. But by the Valour of his Son, and two of his Companions, the chief Aſſaſſins were laid dead on the Spot, and the Reſt put to Flight. But Prince *Cali* after the Death of his Father, fearing further Treachery of that Nature, preſently after we were Married, removed to another Part of the

Kingdom, from whence he being ſent on a Commiſſion by his King, he was inhumanly Murder'd by the Barbarous *Hamets*. This is the ſum of my unfortunate Life, till I had the good Fortune to ſave yours.

Secretary. We permitted the Nephew and the Aunt, (for ſo they were found to be by the Medal) to embrace one another. *Signor Gaudentio* aſſuring her, that by all appearance, he was the Son of her Siſter and the Mother's Siſter that was loſt, and both of them preſerved to ſave each other's Lives. The Lady then declared, ſhe would turn Chriſtian, ſince her Misfortunes were come to that Period. She was reſolv'd to leave the World, and retire into ſome of our Monaſteries. We put her among the Nuns of our Order, where ſhe promiſes to be a ſignal Example of Virtue and Piety. The Inquiſitors order'd the Examinant to give them the remaining Part of his Life, which in all appearance, if they found his Story to agree with their Informations, might purchaſe him his Liberty.

Gaudentio. I was telling your Reverences, that at length we ſet Sail from the Port, and ſteer'd our Courſe directly for *Venice*, where we happily arrived without any conſiderable Accident, the 10*th* of *December*, *Ann. Dom.* 1712. I don't queſtion but your Reverences are already inform'd, that ſuch Perſons did arrive at *Venice* about that time; *Monſieur Godart* is well known to ſeveral Merchants, and ſome of the Senators of that famous City, whom he inform'd of what he ſaw with his own Eyes. But there were ſome particular Paſſages, unknown to your Reverences, wherein I had like to have made Shipwreck of my Life, after ſo many Dangers, as I did here of my Liberty; tho' I don't complain, but only repreſent my hard Fortune to your Reverences Conſideration. It happen'd to be the Carnival Time, during our ſtay at *Venice*. Curioſity led me, as well as a great many other Strangers, of the firſt Rank, to ſee the Nature of it. I put on my *Mezoranian* Habit, ſpangled with Suns of Gold, and the Fillet-Crown on my Head, adorn'd with ſeveral Jewels of very great Value, which I believe was the moſt remarkable and magnificent Dreſs of any there. I went unmaſqued, being aſſur'd my Face and Perſon was unknown to all that World. Every one's Eyes were upon me. Several of the Maſqueraders came up to me, and talk'd to me, particularly the Ladies. They ſpoke to me in ſeveral Languages, as *Latin*, *French*, *Italian*, *Spaniſh*, *High-Dutch*, *&c.* I anſwer'd them all in the *Mezoranian*

ranian Language, which ſeem'd as ſtrange to them, as my Dreſs. Some of them ſpoke to me in the *Turkiſh* and *Perſian* Language, [illegible] *Lingua Franca*, and ſome in an *In*[illegible] Language I really did not underſtand. I anſwer'd them ſtill in the *Mezoranian*, of which no body knew one Word. Two Ladies particularly, very richly Dreſs'd, follow'd me wherever I went. The one, as it proved afterwards, was *Favilla* the celebrated *Courteſan*, in the richeſt Dreſs of all the Company; the other was the Lady who was with me, when I was taken up, and was the Occaſion of my ſettling at *Bologna*. I mean the true Reaſon, for I will conceal nothing from your Reverences. Notwithſtanding their Diligence, I got away unknown at that Time. The next time I came, I appear'd in the ſame Dreſs, but with richer Jewels; I had more Eyes upon me then, than I had before. The *Courteſan* purſued me again in a different, but richer Dreſs than the former. At length ſhe got me by my ſelf, and pulling off her Maſque, ſhew'd me a wonderful pretty Face, only there was too fierce an Aſſurance in it. She cried in *Italian*, O *Signor*, you are not ſo ignorant of our Language, as you wou'd ſeem to be! You can ſpeak *Italian* and *French* too; tho' we don't know who you are, we have learnt you are a Man of Honour. If you would not underſtand our Words, you may underſtand a Face, which very great Perſonages have been glad to look at, and with that put on one of the moſt enſnaring Airs I ever ſaw. I don't doubt but your Reverences have heard of that famous *Courteſan*, and how the greateſt Man in *Venice* was once her Slave. I was juſt going to anſwer her, when the other Lady came up, and pulling off her Mask alſo, ſaid almoſt the ſame Things, but with a Modeſty more graceful than her Beauty, which was moſt exquiſite, and the likeſt the incomparable *Iſyphena* I ever ſaw. I made them both a moſt reſpectful Bow, and told them, that it had been much ſafer for me, if I had kept my ſelf ſtill unknown, and never ſeen ſuch dangerous Charms. I pronounc'd theſe Words with an Air, that ſhew'd, that I was more pleas'd with the Modeſty of the laſt Lady, than the commanding Aſſurance of the Firſt. The *Courteſan*, tho' a little netled at the Preference ſhe thought I gave the other, put on a more ſerious Air, and ſaid, ſhe had been informed, there was ſomething very extraordinary in my Character, and ſhould be glad to hear more of it by her ſelf; that her Name was *Favilla*, and that ſhe liv'd in ſuch a Street, where I ſhould find her Houſe remarkable enough. The *Bolognian* Lady, whom your Reverences knew very well, and who was then at *Venice* on account of the Death of her Uncle, one of the Senators, who had left her all his Effects, ſaid modeſtly, if I ſhould favour her with a Viſit, as ſhe had been inform'd, that I was a learned Man, and a Virtuoſo, ſhe being inclin'd that way her ſelf, ſhe ſhould be glad of an hour's Converſation with me on that Subject, telling me her Name and where ſhe lived; adding, if I would inform my ſelf of her Character, I need not be aſham'd of her Acquaintance; nor, I hope of mine, Madam, ſays the other, thinking ſhe had been reflected on by that word. It was Monſieur *Godart* who, with a Levity peculiar to his Nation, had made the diſcovery who I was, tho' he knew nothing of me but what paſs'd ſince I came from *Grand Cairo*. I was going to reply to the Ladies, when Company came up, and broke off the Diſcourſe; I was reſolv'd to ſee neither of them, and would go no more to the Aſſembly, tho' almoſt unavoidably I ſaw both afterwards. I enquir'd into *Favilla*'s Character, tho' I ſcarce doubted of it by what I ſaw and heard, and was inform'd that ſhe was an imperious Courteſan, who had enſlav'd ſeveral Perſons of the firſt Rank, of different Nations, and enrich'd herſelf by their ſpoils; ſo I was fully reſolv'd not to ſee her; but as Monſieur *Godart* and my ſelf were walking to ſee the Town, he brought me either induſtriouſly, or accidentally, by her Door; ſhe was ſitting at the Window of one of the moſt magnificent Palaces in *Venice*, ſuch ſpoils had ſhe reap'd from her bewitch'd Lovers. As ſoon as ſhe eſpied me, ſhe ſent a Servant to tell me, that that Lady would ſpeak with me; I made ſome difficulty, but Monſieur *Godart* told me, a Man of Honour could not refuſe ſuch a Favour as that; ſo I went in, and Monſieur *Godart* with me. The Lady receiv'd me with a moſt charming agreeable Air, much different from her former Aſſurance, and conducted me into a moſt magnificent Apartment, leaving Monſieur *Godart* entertaining a very pretty Lady, her Companion. Not to detain your Reverences too long, when I would not underſtand what ſhe meant, ſhe offer'd me Marriage, with the Inheritance of all her Effects; I was put to the laſt Nonplus. I aſſur'd her with a moſt profound bow, that tho' I was not worthy of ſuch a Happineſs, I had an indiſpenſable obligation on me never to marry; all the Blood ſhe had came in her Face; I don't know what ſhe was going to do, but finding her in that diſorder, I made another bow, ſaying, I would conſider further on her propoſal, and walk'd directly out of the Houſe, deſigning to leave *Venice* as ſoon as ever my Affairs would give me leave. Some time after, Monſieur *Godart* came to me, and told me, he was forced to do as I did; that the Lady was in ſuch an outrageous Fury he did not know what might be the conſequence. Three Nights after, as Monſieur *Godart*, and a young Kinſman of his, and my ſelf, were going towards the *Rialto*, in the dusk of the Evening, four Ruffians attack'd us unawares; two of them ſet upon me, the other two attack'd Monſieur *Godart* and his Kinſman; the poor young Gentleman was run thro' the Body the firſt puſh; I made ſhift to diſable one of my Adverſaries, but in doing it, the other run me thro' the Ribs, but the Sword took only part of my Body, and miſſing my entrails, the point went out on the ſide of my Back. Monſieur *Godart*, who to give him his due, behaved with a great deal of Courage and Bravery, had killed one of his Men, and wounded the other; but the Ruffians ſeeing us now two to two, thought fit to march off as well as they could. I was forced to be led to my Lodging, not doubting but the wound was mortal, tho' it prov'd not to be ſo; the Affair made a great noiſe about Town: We very rationally ſuppos'd it was *Favilla* who had ſet the Aſſaſſins on, but we knew her to be ſo powerful with the Senators, that there was no hopes of Juſtice. While I was recovering, I was told there was a Lady with two waiting Women, deſir'd to ſee me on very earneſt Buſineſs, if it would not be incommodious to me. (Monſieur *Godart* would not ſtir from my Bed-ſide, for fear of Accidents.) Who ſhould this be but *Favilla*, who came all in Mourning for my misfortune; I pretended to be a dying Man, and took the liberty of telling her of her way of Living, to what a diſmal paſs her Paſſions had brought her; in fine, I ſaid ſo much, and begg'd her, by all that was dear to her, to conſider her ſtate, that burſting into a flood of Tears, ſhe promis'd me if I died, ſhe would become a penitent *Nun*. I effected ſo much by Letters afterwards, that tho' I recover'd, ſhe perform'd her Promiſe. The *Bolognian* Lady had heard of my misfortune, and by a goodneſs peculiar to the tender Sex, particularly with Regard to Strangers, ſhe ſent often to know how I did, with Preſents of the richeſt Cordials that could be got in *Venice*. Finding my illneſs continued longer than was expected, ſhe ſent me word, that tho' it was not ſo decent for her to make the firſt Viſit, ſhe had heard ſo much of my Adventures, as very much raiſed her Curioſity, to hear them from my own Mouth, when I was capable of Converſation without doing me any prejudice. I had inform'd my ſelf of her Character from very good Hands, ſo that I was very curious to converſe with a Perſon of thoſe incomparable Talents I heard ſhe was Miſtreſs of; ſhe was the only Woman next to *Iſyphena*, and the great *Baſſa's* Daughter I ever much liked in my Life. To ſum up all, in ſhort, ſhe came ſeveral Times to ſee me, inſomuch that we contracted the moſt virtuous Friendſhip, by our mutual Inclination to Learning, and the ſympathy of our Tempers, as ever paſs'd between two Perſons of different Sexes. It was on her account I reſolv'd to ſettle at *Bologna*; and having ſome Knowledge in Nature and Phyſick, I took on me that Character, to be the oftner in her Company without ſcandal; we were neither of us inclin'd to marry. She is one of the moſt virtuous Women living, and my ſelf being advanced in Years, as we were entirely Maſters of our ſelves, we thought our innocent Friendſhip could be offenſive to no one. What has paſs'd ſince I came to this Town, I don't doubt but your Reverences are appriz'd of. This is a true and full Account of my Life hitherto; whatever is blameable in it

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I hope your Reverences will pardon, as I ſubmit it entirely to your Judgments.

Secretary. As I had the Honour to inform you before we enquir'd into all theſe Facts, which he ſaid happen'd to him in the Company of Monſieur *Godart*, which finding to be true, we judg'd the reſt might be ſo. We ask'd him, if he would conduct ſome of our Miſſionaries to that ſtrange Country he mention'd; he told us he would, but not to truſt him entirely, as not knowing what he might do with them, when he had them in unknown Countries, we thought fit to give him his liberty firſt to go where he would, even out of *Italy*, with aſſurances if he came back of his own accord, we would ſend Miſſionaries along with him. He went to *Venice* and *Genoa* about his concerns, and is now come back, and with us, ſo that we believe the Man to be really, what he profeſſes himſelf to be.

FINIS.